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A
DISCOURSE
Concerning the
ADORATION
OF THE
HOST,

As it is Taught and Practiced in the
CHURCH of ROME.

Wherein an Answer is given to
T. G. on that Subject,

And to Monsieur *Boileau's* late book
De Adoratione Eucharisticae. Paris 1685.

L O N D O N:

Printed for *Brabazon Aylmer* at the *Three Pigeons*,
against the *Royal Exchange* in *Cornhill*. 1685. *π*

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A
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ADORATION of the HOST, &c.

I *Dolatry* is so great a Blot in any Church, whatever other glorious *Marks* it may pretend to, that it is not to be wondred, that the Church of *Rome* is very angry to be charged with it, as it has always been by all the *Reform'd*; who have given in this among many others, as a just and necessary Reason of their Reformation; and it must be confessed to be so, if it be fully and clearly made good against it; and if it be not, it must be owned to be great Uncharitableness on the other side, which is no good *Note* of a Church neither; a grievous Slander and most uncharitable Calumny, which will fall especially upon all the Clergy of the Church of *England*, who by their Consent and Subscription to its Articles and to the Doctrine of its Homilies, and to the Book of Common-Prayer, do expressly join in it. For it is not the private Opinion only of some particular and forward men in their Zeal and Heat against Popery, thus to accuse it of *Idolatry*; but it is the deliberate, and sober, and down-

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right *Charge* of the Church of *England*, of which no honest man can be a Member, and a Minister, who does not make and believe it. I might give several Instances to shew this; but shall only mention one, wherein I have undertaken to defend our Church in its charge of Idolatry upon the Papists, in their *Adoration* of the *Host*, which is in its Declaration about Kneeling at the Sacrament after the Office of the Communion, in which are these remarkable words, *It is hereby declared, that no Adoration is intended, or ought to be done, either unto the sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural Flesh and Blood; for the sacramental Bread and Wine remain still in their natural Substances, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful Christians.* Here it most plainly declares its mind against that, which is the Ground and Foundation of their Worshipping the Host, That the Elements do not remain in their natural Substances after Consecration; if they do remain, as we and all Protestants hold, even the *Lutherans*, then in Worshipping the consecrated Elements, they worship meer Creatures, and are by their own Confession guilty of Idolatry, as I shall show by and by; and if *Christ's natural Flesh and Blood* be not corporally present there, neither with the Substance, nor Signs of the Elements, then the Adoring what is there, must be the Adoring some things else than Christs body; and if Bread only be there, and they adore that which is there, they must surely adore the Bread it self, in the opinion of our Church; but I shall afterwards state the Controversie more exactly between us. Our Church has here taken notice of the true Issue of it, and declared that to be false, and that it is both Unfit and Idolatrous.

Idoltrous too, to Worship the Elements upon any account after Consecration, and it continued of the same mind, and exprest it as particularly, and directly in the Canons of 1640, where it says *a*, That for the cause of the Idolatry committed in the Mass, all Popish Altars were demolisht; so that none can more fully charge them with Idolatry in this point, than our Church has done.

a Canon 7. 1640. about placing the Communion Table under this head, *A Declaration about some Rites and Ceremonies.*

It recommends at the same time, but with great Temper and Moderation, the religious Gesture of bowing towards the Altar, both before and out of the time of Celebration of the Holy Eucharist, and in it, and in neither *a*, Upon any opinion of a corporal presence of Christ on the Holy Table, or in the mystical Elements; but only to give outward and bodily, as well as inward Worship to the Divine Majesty; and it commands all Persons to receive the Sacrament Kneeling *b*, in a posture of Adoration, as the Primitive Church used to do, with the greatest Expression of Reverence and Humility, *τὸ πρὸς τὸν κυρίον ἐκείνου ἐκδοῦναι*, as St. Cyrill of Hierusalem speaks *c*, and as I shall shew, is the meaning of the greatest Authorities they produce out of the Ancients for Adoration not *to*, but *at* the Sacrament; so far are we from any unbecoming, or irreverent usage of that Mystery, as Bellarmine *d*, when he is angry with those, who will not Worship it, tells them out of Optatus, that the Donatists gave it to Dogs; and out of Victor Vicensis, that the Arrians trod it under their Feet; that

a Ib. Cani. 7. 1640.

b Rubric at Communion.

c Cyril. Hierosolym. Catech. Mystag. 5.

d Controv. de Eucharist.

that we should abhor any such disrespect shown to the sacred Symbols of our Saviours Body, as is used by them, in throwing it into the Flames to quench a Fire, or into the Air, or Water to stop a Tempest, or Inundation, or keep themselves from drowning, or any the like mischief (to prevent which they will throw away even the God they Worship) or the putting it to any the like undecent Superstitions. 'Tis out of the great Honour and Respect that we bear to the Sacrament, that we are against the carrying it up and down as a show, and the Exposing and Prostituting it to so shameful an Abuse, and so gross an Idolatry. We give very great Respect and Reverence to all things that relate to God, and are set apart to his Worship and Service; to the Temple where God is said himself to dwell, and to be more immediately present; to the Altar whereon the Mysteries of Christs Body and Blood are solemnly celebrated; to the Holy Vessels, that are always used in those Administrations; to the Holy Bible, which is the Word of God, and the *New Testament* of our Lord and Saviour Jesus Christ, as the Sacrament is his Body, and the *New Testament* in his Blood; to the Font, which is the Laver of Regeneration, wherein we put on Christ, as well as we eat him in the Eucharist; and if we would strain things, and pick out of the Ancient and Devout Christians what is said of all these, it would go as far, and look as like to adoring them, as what with all their care they collect and produce for adoring the Sacrament, as I shall afterwards make appear, in Answer to what the *a* latest Defender of the Adoration of the Eucharist, has culled, or rather raked together out of the Fathers.

a Jacob. Boileau
Parif. De Adorati-
one Eucharistie. Pa-
ris. 1685.

It seems from that Declaration of our Church, that some were either so *silly*, or so *spiteful*, as to suppose that by our Kneeling at the Sacrament, we gave Worship to the Elements; and that learned man is willing to have it believed, that we do thereby, *externè Eucharistiam colere* c, outwardly Worship the Sacrament, and b Boil. p. 145. he blames us for not doing it inwardly in our minds, as well as outwardly with our Bodies; so willing are these men to joyn with our wildest Dissenters in their unreasonable Charges against our Church, and use any crutches that may help their own weak Cause, or be made use of to strike at us; but it may as well be said, that the Dissenters Worship their Cushions, or their Seats, when they kneel before them; the roof of the Church, or the crowns of their Hats, when they fix their Eyes upon them, at the same time they are at Prayers upon their Knees; or that the Papists worship the Priest himself, before whom they Kneel in their Confessions; or that on *Ashwednesday* they adore the holy Ashes as they call them, and on *Palm-sunday* the holy Boughs, which they do not pretend to do, because they Kneel when they are given them; as well as that we Worship the Eucharist, or the Mystical Elements, when we receive them Kneeling, and disavow any such thing, and declare it to be *Idolatry to be abhor'd of all faithful Christians*.

But is it Idolatry to Worship Christ? Or to Worship the Body of Christ, tho not for it self, yet for the sake of the Divine Nature, to which it is always hypostatically united? No, by no means; I know no Hereticks, tho they denied Christs Divinity, but yet were for Worshipping him; the old *Arrians*, and the late *Socinians*; but how justifiably, when they believe

believe him but a meer man, or only a more excellent Creature; they and the Church of *Rome* are both concerned to defend, and to clear it, if they can of Idolatry. As to the Worship of the Flesh, tho *Nestorius* could not do this according to his Principles, as *St. Cyrill* and the Council of *Ephesus* argue against him; nor could the *Elionites*, nor ~~Donatists~~ of old; yet I know none but some of their School-men dispute now of Adoring the Flesh or Humane Nature of Christ, which however it be in our minds, is never in truth abstracted from his Divinity. But we will not at all trouble our selves with those parts of the Science of controversie; nor shall we stand upon any of those things. Well then, why may not Christ and his Body be adored in the Sacrament, if they are proper Objects of Adorations. No doubt but they may be adored in this *Sacrament*, in the Sacrament of *Baptism* too, and in all the Offices of the Christian Religion, wherein we pray to Christ, and Kneel before him, and exercise the devout acts of the mind toward him, put our trust and hope in him, and expect Salvation from him, and devote our selves in all Subjection to him, and bow both our Souls and our Bodies, and give all, both internal and external Worship to him; this Adoration we give to Christ, who is God blessed for ever, and who sits at the right hand of God the Father. And the very same the Papists give to the Sacrament, to the Host, and the consecrated Elements, the most Sovereign, and Absolute, and highest Degree of Religious Worship that is due to God, whose creatures those Elements are; or to Christ himself, who commanded us to receive them in remembrance of him. But it is only Christ, say they, whom we Worship in the Sacrament, whom we adore

as being present there with his Body in the Host, and not the Host or the Sacrament it self; so a great many of them would fain bring off the matter, or at least colour and disguise it; *Bellarmino* a, when he had entangled himself with the distinctions of Worshipping the Sacrament, whether formally or materially; would extricate himself, by thus stating the matter, and reducing it to this question, *Whether Christ be to be adored in the Eucharist?* And *St. Clara* b would reconcile the dispute with this Observation, *Nota bene, Mark this, the Council of Trent does not say, that the Sacrament is to be adored, but Christ in the Sacrament.* I wonder so great a man as *Cassander* c, should say, Unless, with a design to condemn the thing, *That the Adoration is not to be given to the outward sign which is seen; but is to be referr'd to the thing it self, and to that which is truly and inwardly believed.* But Reconcilers, who will attempt the vain project of Accommodation, must do with the Doctrine of the Church of Rome, as *Apelles* did with *Antigonus* his face, they must draw but one part, but half of it, that so they may Artificially conceal its deformed, and its blind side. That all these do so, I shall show by stating the Controversie carefully and truly, which is the chiefest thing in this dispute; for they love to hide their own Doctrines as much as they can; and they cunningly contrive most of them with a back door, to slip out at privately and upon occasion.

a Lib. 4. de Eucharist c. 29. Quicquid sit de modo loquendi, status questionis non est, nisi an Christus in Eucharistia sit adorandus eatenus latraria.

b St. Clara Doctor, Natura, Gracia, p. 308. Nota bene, non dicit Concilium Tridentinum, Sacramentum, sed Christum in Sacramento, latraria adorandum.

c Adoratio non ad exterius signum quod exterius videtur, sed ad ipsam rem & veritatem quae interius creditur referenda, Cassand. Consult. de Adorat. Euchar.

The Council of Trent has in this, as in other things, used art, and not spoke out in one place, as it does in another; that so we may mistake half its words for its full meaning, as *Bellarmino* and others were willing to do, or at least to have others do so. In its sixth

^a Concil. Trident.
Can. 6. De Euchar. si
quis dixerit in san-
cto Eucharistiae Sa-
cramento Christum
Unigenitum Dei fi-
lium non esse cultu
Latriæ etiam exter-
no adorandum, ana-
thema sit.

Canon on the Eucharist it only says *a*, *If any one shall say, that Christ the only begotten Son of God is not to be adored with the external Worship of Latria, in the holy Sacrament of the Eucharist, let him be accursed.* Who will not say in those general words, that Christ is to be adored with out-ward and inward Worship both,

not only in the Holy Sacrament of the Eucharist, but of Baptism too, and in every Christian Office, and in every Prayer, and solemn Invocation of him, either publick or private? But they mean a great deal more than all this, by Worshipping Christ in the

^b Ib. 13. Sess.
c. 5.

Sacrament, and in as plain words they say *b*, *That the Sacrament it self is to be adored; that, whatever it be*

which is something besides Christ, even according to them, which is placed in the Patin, and upon the Altar, which the Priest holds in his hands, and lifts up to be seen, this very thing is to be adored; *There is no doubt,* says the

^c Ib. Nullus dubi-
tandi locus relinqui-
tur quin omnes Chri-
sti fideles pro more
in Catholica Ecclesia
semper recepto, latriæ
cultum qui vero Deo
debetur, huic san-
ctissimo Sacramento
in Veneratione adhi-
beant; neque enim

Council *c*, *but that all faithful Christians, according to the custom always received in the Catholick Church, ought to give Supreme and Sovereign Worship, which is due to God himself, to the most Holy Sacrament in their Worship of it; for it is never the less to be adored, tho it was instituted of*

Christ

Christ to be received. That which is to be received, which is to be put into the Peoples Mouths by the Priest (for since they have made a God of the Sacrament, they will not trust the People to feed themselves with it, nor take it into their hands; and they may with as much reason in time not think fit that they should eat it) this which was appointed of Christ to be taken and eaten as a Sacrament; this is now to serve for another use, to be adored as a God; and it would be as true Heresie in the Church of Rome, not to say, that the Sacrament of the Altar is to be adored, as not to say, that Christ himself is to be adored. But what according to them is this Sacrament? It is the remaining Species of Bread and Wine, and the natural Body and Blood of Christ, invisibly, yet carnally present under them; and these together make up one entire Object of their Adoration, which they call *Sacramentum*; for Christs body without those Species, and Accidents at least of Bread and Wine, would not according to them be a Sacrament; they being the outward and visible part, are, according to their School-men, properly and strictly called the *Sacramentum*, and the other the *res Sacramenti*; and to this external part of the Sacrament, as well as to the internal, they give *latina* and Adoration; to these remaining Species, which be they what they will, are but Creatures; religious Worship is given together with Christs Body, and they with that, are the whole formal Object of their Adoration. Non solum Christum sed Totum visibile Sacramentum, unico cultu adorari, says Suarez a, quia est unum constans ex Christo & Speciebus; Not only Christ, but the

minus est adorandum quod fuerit a Christo Domino at sumatur, institutum.

Lombard. sent. 11. 4. dist. 10.

a In Th. Quest. 79. disp.

whole visible Sacrament (which must be something besides Christs invisible Body) is to be adored with one and the same Worship, because it is one thing (or one Object) consisting of Christ and the Species. So ano-

ther of their learned men ^b Speciebus Eucharistiæ datur Latria propter Christum quem continent; *The highest Worship is given to the Species of the Eucharist, because of Christ, whom they contain.* Now Christ, whom they contain, must be something else than the Species that contain him. Let him be present never so truly and substantially in the Sacrament, or under the Species, he cannot be said to be the same thing with that in which he is said to be present; and as subtil as they are, and as thin and subtil as these Species are, they can never get off from Idolatry upon their own Principles in their Worshipping of them; and they can never be left out, but must be part of the whole which is to be adored, *totum illud quod simul*

adoratur, as Bellarmine calls it, must include these as well as Christs Body. Adorationem, ^a *saies* Bellarmine ^a, ad Symbola etiam panis & vini pertinere, ut quod unum cum ipso Christo quem continent, *Adoration belongs even to the Symbols of Bread and Wine, as they are apprehended to be one with Christ whom they contain*; and so make up one entire Object of Worship with him, and may be Worshipt together with Christ,

as T. G. ^c owns in his Answer to his most learned Adversary; and are the very term of Adoration, as Gregory ^d *de Valentia d* says, who further adds, that they who think this Worship does not at all belong to the Species,

in

^b Henriquez.
Moral, l. 8. c. 32.

^a Bellarmine *de*
Euch. l. 4. c. 29.

^c *Cathol. no Idol.*
laters, p. 268.

^d *De Idol.* l. 2.
c. 3.

in that heretically oppose the perpetual custom and sense of the Church.

Qui censens nullo modo ad Specie ipsius eam Venerationem pertinere, in

eo Hæretice pugnare contra perpetuum usum & sensum Ecclesiæ: de Veneratione Sacram. ad Artic. Thom. 3.

Indeed they say, That these Species or Accidents, are not to be Worshipt for themselves, or upon their own account, but because Christ is present in them, and under them; and so they may be Worshipt as T. G. says d, with Christ in like manner, as his Garments were Worshipt together with him upon Earth; which is a similitude taken out of Bellarmine, the Magazine not only of Arguments and Authorities, but of Similitudes too, it seems, which are to Defend that Church; *Quemadmodum* saies he e, *qui Christum in terris vestitum adorabant, non ipsum solum sed etiam vestes quodam modo adorabant.* And are Christs Garments then to be Worshipt with Latria, as well as Christ himself, or as the Sacrament? I think they will not say this of any of the Relicks they have of Christ, or his clothes: Did they, who Worshipt Christ when he was upon the Earth, worship his clothes too? Did the Wise men worship the blankets, the clouts, and the swadling-cloths, as well as the blessed Babe lying in the Manger? Might it not as well be supposed that the People worshipt the Ases, upon which Christ rode; not for himself, but for the sake, and upon the account of Christ, who was upon him; as that they worshipt his clothes, or his Sandals on which he trod, or the Garments which he wore? *Bellarmines quodammodo adorabant,* shews his heart misgave him, and that he

d Ib.

e de Euch. Venerat.

he was sensible the Similitude would not do, when he used it; but T. G. is a man of more heart and courage, or front at least, and he found the cause was in great need of it, and so he saies boldly, without any trembling *quodammodo*, that they worshipt his Garments.

The humane Nature it self of Christ, considered alone, and being a meer Creature, is not an object of Worship, as St. *Augustin* saies *a*, but only as it is hypostatically united to the Divine Nature,

a St. Aug. Serm. 58. De verbis Dom. Si natura Deus non est filius sed Creatura, nec colendus est omnino nec ut Deus Adorandus. Ego Dominicam carnem, imo perfectam in Christo humanitatem propterea adoro, quod a divinitate suscepta, atque Deitati unita est, Denique si hominem separaveris a Deo, ut Phorinus, vel Paulus Samosatenus, illi ego nunquam credo nec servio.

i. e. so intimately and vitally united to it, as to make one Person with it, with God himself, one *διὰ τὴν φύσιν*, and so one Object of Worship; and if the Sacramental Symbols or Species, are to be adored with true latria, not *per se*, or upon their own account, but by reason of the intimate Union and Conjunction which they have with Christ, as they say, not only with Christs body, for that alone is not to be worshipt, much less another thing that is united to it; but with Christs Person, and then there must be as many Persons

of Christ, as there are consecrated Wafers; then these Species being thus worshipt upon the same account that Christs humanity is, as *Gregory de Valentia* owns they must, [*This Worship*, saies he, *belongs after a certain manner to the species, as when the Divine aboy is worshipt in the humanity which he assumed, the Divine Worship belongs also to the created Humanity.* Pertinet per accidens suo quodam modo ea veneratio ad Species, quemadmodum suo modo, etiam hoc ipso quod adoratur Divinum verbum in humanitate assumptâ pertinet ejusmodi Divinus cultus,

cultus, ad illam humanitatem creatam (secundario, neque in hoc est aliqua Idololatria.) must be also united to Christ, the same way that his Humanity is united to his Divinity, so as to become with that, one entire object of Worship, as the Species are, according to them, with Christ in the Eucharist; that is, they must become one *suppositum*, or one Person with Christ. This is so weighty a difficulty, as makes the greatest *Atlas's* of the Roman Church not only sweat, by sink under it. *Valentia* owns the wonderful Conjunction the Species have with Christ, but denies their being hypostatically united to him; but then, how are they to be worshipt? Since it is owned by him and the Schoolmen, that the very Humanity of Christ is to be worshipt only upon the account of its hypostatical Union; and tho God be very nearly and intimately present in other Creatures, yet they are not to be worshipt, notwithstanding that presence, because they do not make one *suppositum* or *hypostasis* with him, or are not hypostatically united to him. *Bellarmino* being pincht on this side, removes the burden to t'other, that is as sore, and can as little bear it; *Christ*, says he, is much otherwise in the Eucharist, than God is in other things; for in the Eucharist, there is but one only *suppositum*, and that Divine; all other things there present belong to, and make one thing with that. If they do so, then sure they are hypostatically united with Christ, as T. G's. learned Adversary charges upon *Bellarmino* from this place; if

Valentia, Disput. 6. Quest. 11. de ritu Oblat. Eucharist.

a De Idol. li 2.

c. 5.

b Longe aliter est Christus in Eucharistia, & in aliis rebus Deus; Nam in Eucharistia, unum tantum *Suppositum* est, idque Divinum, ceteraque omnia ad illud pertinent, & cum illo unum quid faciunt, licet non eodem modo, *Bellar. de Eub. l. 4. c. 30.*

they

they make but one *suppositum* with him, and but one with him, let it be in what manner it will, they must be hypostatically united to him. *Bellarmines Licet non eodem modo*, tho not after the same manner, is both unintelligible, and will not at all help the matter; 'tis only a Confession from him, that at the same time that he says they are hypostatically united to Christ, and make one *suppositum* with him, and one object of Worship, that he does not know how this can be, and that his thoughts are in a great streight about it, so that he doubts they are not hypostatically united at the same time that he yet saies they are so; for this is no way imposed upon him, as T. G. saies, notwithstanding his *non eodem modo*. If in the Incarnation of Christ, one should say, That the Soul and Body of Christ are both united to his Divinity, but that both were not united after the same manner; but the Soul in such a manner, as being a Spirit, and the Body in another; yet so, that both made but one *Suppositum* with it, and that Divine; and that all his humane Nature belong'd to that, and made one with that, tho not after the same manner; would not this be still an owning the hypostatical Union between Christs Divinity, and his Soul and Body? and so must the other be between Christs Divinity, and his Body, and the Species; if they make one *Suppositum*, and are, as they hold, to be worshipt as such.

Thus I have taken care to give you their Doctrine, and state the Case with some exactness; tho I am sensible, with too much length; but that is the way to shorten the Controversie; and by this means I have cut off their common retreats, and stopt up those little lurking holes they generally run to, and in which they are wont to Earth themselves. As, that they

they worship only Christ in the Sacrament, or Christ under the accidents of Bread and Wine; and that 'tis only Christ, or the Body of Christ with which his Divinity is always present, is the formal object of their Adoration in the Sacrament, and that their Worship is given to that, and not to the consecrated Elements, or to the remaining Species of Bread and Wine; it appears from their own Doctrine and Principles to be quite otherwise; and if we take them at their own words, they are sufficient to bear witness against them, and condemn them of Idolatry; but this will be found to be much greater and grosser, when the whole foundation of this Doctrine of theirs of the Worship of the Host, proves upon Examination to be false, and one of the most thick and unreasonable Errors in the World, to wit, the belief of Transubstantiation, or that the Bread and Wine in the Sacrament, are converted into the natural and substantial Body and Blood of Christ, so that there remains nothing of the substance of the Bread and Wine after Consecration, but only the Flesh and Blood of Christ corporally present, under the Species and Accidents of Bread and Wine. If this Doctrine be true, it will in great measure discharge them from the guilt of Idolatry; for then their only fault will be their joyning the Species, which how thin and ghostly soever they be, yet are Creatures, together with Christ, as one Object of Worship; and unless they alter their Doctrine on this point, from what it is now, I see not how they can justify their worshipping with *λατρεία*, or the Worship due only to God, not only the adorable substance of Christ's Body, but the very Veils and Symbols under which they suppose that to lye; and yet when they teach, as they do, the adoring of the Sacrament,

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they

they must adore the visible and outward part of it, as well as the invisible Body of Christ; for without the remaining Species, it would not, according to them, be a Sacrament; and they have not gone so far yet, I think, as to deny that there are any remaining Species, and that our senses do so far wholly deceive us, that when we see something, there is really nothing of a visible Object. And the same Object which is *visible*, is *adorable* too, according to them: If Christ's Body were substantially present in the Sacrament, tho' it were lawful to adore it as there present; but by no means, either the *substance* or *Species* of Bread *with it*; yet it is much to be doubted, whether it were a duty, or necessary to do so. It would be present so like a Prince in *Incognito*, that he would seem not to require that Honour which we ought to give him under a more publick appearance. God we know is present in all his Creatures, but yet we are not to Worship him as present in any of them; unless, where he makes a sensible Manifestation of himself, and appears by his *Shechinah*, or his Glory, as to *Moses* in the burning Bush, and to others in like manners: and it would be very strange to make the Bread in the Eucharist a *Shechinah* of God, which appears without any Alteration just as it was before it was made such; and especially, to make it such a continuing *Shechinah* as the Papists do, that Christ is present in it, not only in the action and solemn Celebration, but *extra usum*, as they speak, and *permanenter*, even after the whole Solemnity and Use is over; that he should continue there, as a *presens Numen*, as *Boileau* expressly calls it, and be showed and carried about and honoured as such, and dwell in the

the Species as long as they continue, as truly as he dwelt in the Flesh, before that was crucified; this is strange and monstrous even to those who think Christ is present in the Sacrament, but not so as the Papists believe, nor so as to be worshipped. I mean the *Lutherans*. But to bring the matter to a closer issue; the Papists themselves are forced to confess, that if the Bread remain after Consecration, and be still Bread, and, be not Transubstantiated into the Body of Christ, that they are then Idolaters. So *Fisher* against *Oecolampadius*, l. 1. c. 2. in express words. So *Coster* in his *Enchiridion de Euch.* c. 8. *If the true Body of Christ be not present in the Sacrament, then they are left in such an Error and Idolatry, as was never seen or heard; for that of the Heathens would be more tolerable, who Worship a golden or silver Statue for God, or any other Image, or even a red Cloath, as the Laplanders are said to do, or living Animals, as the Egyptians; than of those who worship a piece of Bread.* And again, *Those Infidel Idolaters would be more excusable, who worships their Statues.* To whom I shall add *Bellarmina*, who saies, *It does not seem strange, that they call the Adoration of the Sacrament Idolatry, who do not believe that Christ is there truly*

In tali errore atque Idololatria, qualis in orbe terrarum nunquam vel visus vel auditus fuit; Tolerabilior est enim error eorum qui pro Deo colunt Statuam auream aut argenteam, aut alterius materię imaginem, quomodo Gentiles Deos suos venerabantur, vel panum rubrum in hastam elevatum quod narratur de Lappis, vel viva animalia ut quondam Egyptii, quàm eorum qui frustum panis. *Coster Ench.* c. 8. §. 10. Longè potiori ratione excusandi essent infideles Idololatrę qui Statuas adoraverunt, 1b.

a Sacramentarii omnes negant Sacramentum Adorandum & Idolola-

triam appellant ejusmodi Adorationem; neque id mirum videri debet, cum ipsi non credant Christum reipsa esse præsentem, & panem Eucharistiæ reipsa nihil esse nisi panem ex furno, *Bellarmino de Euch. l. 4. c. 29.*

present, but that the Bread is still true Bread.

presentem, & panem Eucharistiæ reipsa nihil esse nisi panem ex furno, *Bellarmino de Euch. l. 4. c. 29.*

If then the Bread do still remain Bread in the Host, and the Elements in the Eucharist are not substantially changed into the natural and substantial Body and Blood of Christ, then it is confessed Idolatry, and it is not strange according to *Bellarmino*, that it should be so; and then sure it will be true *Ἀσολαψία*, or Bread-worship too, if that be Bread which they Worship, and be not the natural Body of Christ; that which is *there present*, that they adore; and if *that be only Bread*, then they adore *Bread*. And here I should enter that controversy, which has given rise to most of their abominable Abuses and Errors about the Eucharist; the making both a God of it, and also a true Sacrifice of this God instead of a Sacrament, which Christ intended it, and that is their Doctrine of Transubstantiation; but a great man has spared me this trouble, by his late excellent Discourse against it, to which I shall wholly refer this part of our present Controversy, and shall take it for granted, as any one must, who reads that, that (unless in *Boileau's* Phrase *a*, he be such a Bigot, whose tenaciousness of his Error, has quite bereaved him of common Sense, which is an unlucky Character of his own Friends) that Doctrine is false; and therefore, that the charge of Idolatry in this matter, is by their own Confession true. But there are some more cautious and wary men amongst them, who out of very just and reasonable Fears and

*a Homo opiniosus
cui tenacitas Erroris
sensum communem
abstulit, Boil. p.
159.*

and Suspicions, that Transubstantiation should not prove true, and that they may happen to be mistaken in that, have thought of another way, to cover and excuse their Idolatry; and that is, not from the Truth, but meerly from the Belief of Transubstantiation. As long, say they, as we believe Transubstantiation to be true, and do really think that the Bread and Wine are converted into the substance of Christs Body and Blood, and so Worship the Sacrament upon that account, tho we should be mistaken in this our belief; yet as long as we think that Christ is there present, and design only to Worship him, and not the Bread, which we believe to be done away; this were enough to free us from the charge of Idolatry. To which, because it is the greatest, and the best Plea they have, and they that make it have some misgivings, I doubt not, that Transubstantiation will not hold; I shall therefore give a full Answer to it, in the following Particulars.

1. All Idolatry does proceed from a mistaken belief, and a false supposal of the mind, which being gross and unreasonable, will not at all excuse those who are guilty of it; there were never any Idolaters, but might plead the excuse of a mistake, and that not much more culpable and notorious, one would think, than the mistake of those who think a bit of Bread, or a Wafer, is turn'd by a few words into a God. They all thought, however blindly and foolishly, that whatever it was they worshipt, ought to be worshipt upon some account or other; that it was a true and fit Object, and that Adoration rightly belong'd to it. Idolatry, tho it be a great Sin, and a great injury and affront to God, yet arises not so much from the malice of the will, as the blindness and darkness of the understanding; there were hardly

ly ever any such Idolaters as maliciously, and designedly intended to affront the true God, by worshipping false Gods or Creatures; as if a Subject should pass by his Prince out of ill will, and a purpose to affront and defie him, and give the Reverence and Homage that was due to him, to a Rebel or fellow Subject standing by him; but they did this, because they mistook the person, and thought this to be the Prince that was not, or that he was there where he was not, or that that which was there, ought to be worshipt for his sake; still falsely supposing that they ought to worship that wrong Object, which they took to be right; or in that false manner which they took to be true; for if a mistake will excuse, it will excuse in one as well as another.

2. Tho they do not only think and believe that which they worship, to be a true Divine Object; but it really be so in it self, and that which they have in their Thoughts and intentions to worship, be right; yet they may still be guilty of Idolatry; for so were the *Jews* in the Idolatry of the golden Calf, whereby they intended not to throw off the

Worship of the true God, *The God of Exod. 32. 4, 5. Israel, who brought them out of the land of Egypt;* for they appointed the Feast to him under that Title, and under the Name of *Jehovah* at the same time; and so in the Idolatry of the Calves set up by 1 K. 12. 27, 28. *Jeroboam*; they were not designed to draw off the people from worshipping the same God, who was worshipt at *Hierusalem*, but only to do it in another place, and after another manner; but still as

a Cath. no Idol. T. G. a says of the *Roman* Idolaters, so it may be said of these *Jewish*; That

That what they had in their Minds and Intentions to Worship, was the true God; and whatever was the material object of their Worship, he was the formal; for they did no more think the Gold, than the Papists think the Bread to be God. So the *Manichæes* in their Idolatry, which St. *Austin* often mentions *b*, of adoring the Sun and Moon, the Object which they had in their Minds, and Thoughts, and Purposes to Worship, was Christ, as much as the Papists have him in the Eucharist. I would only ask, if a persons having a right Object in his mind, in his thoughts and purposes to adore, which T. G. c so often pretends, would excuse him from Idolatry; then suppose a per-

a *Contra Faustum Manicheum*, l. 1. c. 3. Tom. 1. de *Genesi contra Manich.* l. 2. c. 25. Tom. 2. Epist. 74. ad *Deuterium*, Solem etiam & Lunam adorant & colunt.

c *Catholicks no Idolaters*, p. 329, 330.

son should before Consecration, Worship the Sacramental Elements, to prevent which they generally keep them from being seen; yet in the Thoughts, and Intentions, and Purposes of his mind, design to worship Christ then supposed, tho falsely, to be there, as they Worship him afterwards; whether this would be Idolatry in him or no? If not, then they may worship the unconsecrated Elements, as well as consecrated, even whilst they believe they are Bread; if it be, then having a right Object in our Thoughts, and Purposes, and Intentions, will not excuse from Idolatry.

3. Whatever was the material Object of Idolatrous worship, it was not worshipt for it self, no more than the Bread or its Accidents are by the Papists in the Eucharist; but as they say of the Host, because they believed that the true Object of worship was really present in it, or in an extraordinary

a Deos reli-
giosis propriis non
recusare nec fugere,
habitu ac sine ter-
rena, quinimo iure
dedicationis impul-
sos simulacrorum
coalescere in uniti-
one. Arnob. contra gent.
l. 6.

b Deos per simu-
lachra Veneramur,
Ib.

traordinary manner united to it *a*;
so did the *Gentiles*, who thought
the Gods themselves, or at least a
Divine Power, was brought into
their Images, by their Consecrati-
ons, and that it resided and dwelt
there, and they worshipped their
Images only upon this account *b*.

Now if they had thought this of
the true God himself, that it was
he, and not any false God that was

thus present in their Images, this would have been
nevertheless Idolatry. Thus the *Manichees*, who
worshipt the Sun, did not worship it for it self, but be-
cause they believed Christ had placed his Tabernacle

in the Sun; so the more Philosophi-
cal Idolaters among the Heathens,
who worshipt the several Things of
Nature, as parts, they thought, of the Great and
Omnipresent God; they did not worship them pure-
ly for themselves, but as God was in them, and
they were as *St. Austin* speaks, *Aut partes ejus aut mem-
bra ejus, aut aliquid substantie ip-
sius c.* Either parts of him, or Mem-
bers of him, or something of his
substance, as the Papists believe the Sacrament to be
his Body. Thus they deified the things of Nature,
tho they thought there was but one Supreme God,
whom they worshipt in them, as *Eusebius* says of them; they believe *a*,

That one God fills all things with
his various power, and pervades all
things, and that he is to be worshipped
in, and by all visible things; but yet
c ἵνα ὁ θεὸς ὅρα
ἴδῃ, πανταχῶς
παραπρεσβύτης
πανταχῶς, καὶ διὰ παντὸς
ἐν ἑαυτῷ, καὶ τὸν θεὸν
ἐν ἑαυτῷ, καὶ διὰ παντὸς
ἐν ἑαυτῷ. *Euseb. Præpar. Evangel. l. 3. c. 13.*

they

they denied that those visible things were to be worshipt for themselves, but for the sake of God, and those invisible Powers of God, which were in them, as appears from the same place *b*, *They do not*, they say, *make Gods of the visible Bodies of the Sun, Moon and Stars, or the other sensible parts of the World; but they worship those invisible Powers that are in them of that God, who is God over all.* Nay the Egyptians themselves, did not as *Celsus* pleads even for those Idolaters, worship their brute Animals, but only as they were *Symbols* of God *c*.

b μὴ τὰ θεόμορφα
σώματα ἡλίου καὶ σι-
λήνης καὶ ἀστρον μι-
θεῖν τὰ αἰδυντὰ
μέγιστον τὸ νόημα φή-
σας θεοποιεῖν, ἀλλὰ
τὰς ἐν τέτοις ἀορά-
ταις δυνάμεις, δι-
τὸ ὅτι οὕτως πᾶσιν.

c ἢ αὐτὰ καὶ
Θεὸ σύμβολα, Orig. contra Cel. l. 3.

4. Yet notwithstanding this Plea of Idolaters, they may justly be charged with worshipping those material Objects, which they say, as the Papists, when we charge them with Breadworship, that they do not Worship. So the Egyptians might be charged with brute worship, the Heathens with the Worship of the Sun and Moon; and the Scripture *d* expressly Reproaches and Accuses the Idolaters with worshipping a Stock or Stone, or a piece of Wood; tho it was the constant Plea and Pretence of the Heathens, that they did no more worship those material Objects, than the Papists do Bread. *e* *I do not Worship the senseless Stone or Image, which has Eyes and sees not, Ears and hears not*, saies the Heathen in *St. Austin*; and in *Arnobius*, *We do not worship the Brass, or the Gold, or Silver,*

d Isa. 44. 17.

e Non ego illum
lapidem colo nec il-
lud simulacrum
quod est sine sensu,
Ang. in Psal. 69.

a Nos neque aera,
neque auri argenti-
que materias neque
alias quibus signa
conficiunt eas esse
per se Religiosa de-
cernimus numina,
sed eos in his colimus
eosque veneramur
quos dedicatio infert
Sacra Arnobius
contra Gentes.

b Usque adeone
Majores nostros insi-
pientes fuisse creden-
dum est ut Deos —

or any of the matter of which our
Images are made *a*; and in *St. Austin*,
again, *Do ye think we or our Forefa-*
thers were such Fools as to take these
for Gods *b*? No, they would disown
it as much as *Boileau* does, *With*
his, who shall say we adore the Bread
or Wine? c or T. G's, pretending
that we run upon that false ground,
that Catholicks believe the Bread to be
God. And yet, I see not why
there may not be good reason to
charge the one, as well as the o-
ther.

c Quis nos adorare panem & vinum? *Boileau, p. 160.*

3. If those other Idolaters had been so foolish and
absurd, as to believe and think, that those things
which they worshipt were their very Gods them-
selves, substantially present, and that the visible sub-
stance of their Idol, had been converted and turn-
ed into the substance of their Gods; this would
have made their Idolatry only more horribly sot-
tish and ridiculous, but would not in the least have
made it more excusable. If the *Jews* had thought
that by the powerful words of Consecration, pro-
nounced by *Aaron* their High Priest, the Calf had
been turred into the very substance of God, and that,
tho the Figure and Shape of the Calf had remained,
and the Accidents and Species of Gold, which ap-
peared to their sight; yet that the substance of it had
been perfectly done away, and that only God him-
self, had been there under those appearing Species of
a golden Calf; would this have mended the matter,
or better excused their Idolatry, because they had
been so extremely sottish, *That they conceived the*
Gold

Gold not to be there at all, but in the place thereof, the only true and eternal God; and so, altho the Object (or rather Subject) materially present in such a case would have been the golden Calf; yet their Act of Adoration would not have been terminated formally upon that; but only upon God, as T. G. saies of the Bread, p. 329. Or if the Manichees had thought the Body of the Sun had been converted into the glorious Body of Jesus Christ, would this have signified any thing to bring them of; if their mistake had been, as T.G. saies, p.327. theirs is concerning the Bread, that they believed the Sun not to be there at all, and therefore, what they would have in their minds would not, or could not be the Sun, but the only true and eternal Son of God. Indeed they had as it

appears from St. Austin a, some such absurd Imagination; they did think that it was not the material Sun, which appeared to their senses; but a certain *Navis*, which was the substance of Christ; that *did radiate*, through the triangular *Fenestra* in the Heavens to the World, and to the Earth. These wretched Figments of theirs, whereby they made the Father the Light, that was inaccessible, and placed Christ in the Sun and Moon, and the Holy Ghost in the Air b, and called these the *Seals of their substance* c; these made them indeed as he says, worship only the Figments of their own crazy heads, and things that were

omnem ambitum, Ibid. c. 7.

c Sedes ejusdem substantie dicatis, Ibid. c. 8.

a Eum (sc. Christum) navim quandam esse dicitis, eum triangulum esse perhibetis, id est, per quandam triangulam celi Fenestram lucem istam mundo terrisque radiare. August. contra Faustum Manicheum, l. 20. c. 6. Nescio quam navim per foramen Triangulum micantem atque lucentem, quam confictam cogitatis, adoretis. Ibid.

b Trinitati loca tria datis; patri unum i. e. lunem inaccessibile, filio duo Solem & Lunam, spiritui sancto rursus unum, Aeris hunc

d *In iis non quod sunt, sed quod vobis dementissime fingitis adoratis, Ib. c. 9. Vos autem colitis ea quæ nec dii nec aliquid sunt, quoniam prorsus nulla sunt, Ib. c. 9.*

e *Sensus Simpli- cum conantur avertere, & nonnullorum avertunt. Id. Enarrat in Psal. 10.*

affirm the Sun to be, but not to be, p. 330. and so it could not according to him, be the Object of their worship, because whatever is so, the understanding must affirm (either truly or falsely) to be, p. 329.

f *Cyrop. l. 8.*

g *l. 3.*

not d; but yet this madness and extravagance did not excuse them from Idolatry, which he still charges them withal. They worship that in the Sun, which was not there, as the Papists do in the Sacrament, to wit, Christs natural Body, let it be Phantastick or not; and they endeavoured to turn away the Senses of men, as he says e, from that visible Sun, and perswade them that it was Christ himself. So that as T. G. says of their mistake concerning the Bread, *They did not in their minds,*

There was an Idolatry among the Persians, which Xenophon f, and Quintus Curtius g give an account of, in their worship of Fire, and carrying

it about with the most stately Pomp and Solemnity upon silver Altars, and a great Train of Priests and others; which does the most resemble the carrying about the Host in Procession of any thing I have met with, as it is described by Curtius. Here the sacred Fire as they call'd it, which no doubt was consecrated by some Religious Ceremonies, and was no more counted ignis ex culinâ, than the holy Bread is panis ex furno; if they had supposed it by the magical Charms of the Priests to have been turned into some other substance than common Fire, and had thought it to have become the most noble Symbol of the great God, or the illustrious Veil, under which

which lay the Divinity of the great Lord of the World, and that all the substance of common Fire was quite changed, and done away in this sacred and eternal Fire, as they accounted it *a*, this would not sure have made them to be no Idolaters. T. G. will make himself a very great Patron of dolaters, if with this Art and Sophistry of his he can bring them off, as he would the Worshippers of the Host, by the meer adding of more thick Grossness, and more Absurdities to their other mistakes. He will have *b* the *Israelites* to take the golden Calf for God, and the *Egyptians* the Sun to be God, and perhaps some of the most stupid Heathens did take their very Images for Gods, and by his way, these were the most excusable, because they were the most mistaken. These mistakes would after this rate do great and extraordinary things for Idolaters, and would be much better security for the *Roman Church*, than her pretended Infallibility; and indeed 'tis these must bring off her, and her Members from the guilt, tho not from the Acts of Idolatry, as well as from other things, or else she and they are in a very sad and desperate Condition.

But now I dare appeal to any man, who shall take in all those Considerations I have mentioned together, whether the Papist's adoring the Host, upon the supposal and belief of Transubstantiation, if that be not true, will excuse them from Idolatry, and whither if a mistake in this Case, will excuse them, it will not excuse the grossest Idolatry in the World? Notwithstanding all the little Shifts and Evasions, that T. G. uses to wriggle himself out of this streight

*a Ignis quem ipsi
sacrum & eternum
vocabant, argenteis
altaribus perfereba-
tur, Curt. Ib.*

P. 322.

streight and difficulty, into which his learned Adversary had driven him.

HAVING considered the Adoration of the Host, as it is Taught in the Church of Rome, I shall now consider the Practice of it, which is more plain and evident, and notorious to all the World; however they would palliate and disguise their Doctrine. According to their Missal, which is wholly different in this, as well as other things from the old Liturgie, and Eucharistic forms, as I shall show

a Celebrans hostiam inter pollices tenens — genuflexus eam adoratur — tum usque in terram genuflexus hostiam ipsam veneratur — sic de calice reponit calicem super corporale & genuflexus sanguinem reverenter adoratur illum populo ostendens adorandum Sacramentum genuflexus veneratur in Canon. Miss. genuflexus reverentiam facit Sacramento.

b Missale Romanum c. 9. Sacramentum genuflexus adoratur Capite inclinato versus Sacramentum dicit Intelligibili voce Agnus Dei qui tollis peccata mundi miserere nobis, Da nobis pacem,

by and by, the Priest *a* in every Mass, as soon as he has consecrated the Bread and Wine, *with bended Knees, he adores the Sacrament b, that which he has consecrated, that very thing which is before him, upon the Paten, and in the Chalice, and gives the same Worship and Subjection, both of Body and Mind to it, as he could to God or Christ himself; for with his Head, and his Soul, bowing towards it, and his Eyes and Thoughts fixt upon it, and directed to it, he prays to it, as to Christ himself: Lamb of God that takest away the Sins of the World, have Mercy upon us, Grant us Peace and the like; then the Priest rising up after he has thus adored it himself, he lifts it up as high as conveniently he can above his head, and with Eyes fixt upon it, he shows it*

to be devoutly adored by the People c, who having notice also, by ringing the Mass Bell, as soon as they see it, fall down in the humblest Adorations to it, as if it were the very appearance of God himself, and if Christ himself were visibly present before them, they could not show more acts of Reverence and Devotion, and Worship to him, than they do to the Host; they Pray to it, and use the very Forms of Perition and Invocation to that, as to Christ himself; such as these, *O saving Host, or blessed Sacrament which openest the door of Heaven, give me strength and and power against dangers, and against all my Enemies d. e Make me always more to believe, to hope in thee, to love thee; Grant that my Soul may always live upon thee, and that thou mayst always tast sweet unto it.* Thus both the Priest, and the People are several times to Adore and Worship both the Host and the Cup in the Celebration of the Eucharist, and they will not disown, nor cannot, their directing and terminating their Devotions and Prayers upon the Sacrament, which is before them; Prayers, they call them to the Eucharist f; and 'tis become a common form of Doxology amongst them, instead of saying, Praise be given to God, to say, Praise be given to the most holy Sacrament g; as 'tis in one of their Authors, instead

c Sacerdos postquam ipse hostiam genuflexus adoravit, continuo se erigens quantum commode potest, elevat in altum & intentis in eam oculis populo reverenter ostendit adorandam.

d O salutaris Hostia, quæ cæli pandis ostium, bella premunt hostilia, Da robur, fer auxilium. Hymns in Festo corporis Christi in Breviar. Rom.

e Adoro te devote latens Deitas, quæ sub his figuris vere latitas, tibi se cor meum subicit, Deum meum te confiteor.

Fac me tibi magis credere, in te spem habere, te diligere, præsta menti de te vivere & te illi semper dulce sapere, *Rythmus*, St. Thom. ad Eucharist in Missal.

f Ad Sacram. Eucharistiam *Rythmus* Rom. breviar.

g Laus sacratissimo Sacramento.

of, ye shall pray to God, ye shall pray to the Body of Christ, *i. e.* to the Sacrament *h.* Sanders in his Book of the Supper of the Lord *i.* instead of Glory be to the Father, Son, and Holy Ghost, turns it thus, To the Body and Blood of our Saviour, under the Species of Bread and Wine, be all Honour and Praise, and Thanksgiving for evermore, as if it were another Person of the blessed God-head.

This Adoration is not only in the time of Communion, when it is properly the Lords Supper and Sacrament; but at other times out of it, whenever it is set upon the Altar with the Candles burning, and the Incense smoking before it, or hung up in its rich Shrine and Tabernacle, with a Canopy of State over it. And not only in the Church which is sanctified, they say, by this Sacrament, as by the Presence of God himself *k.* but when it is carried through the Streets in a solemn and pompous Procession, as it is before the Pope, when he goes abroad, just as the *Persian* fire was before the Emperor *l.* meerly by way of state, or for a superstitious end, that he may better be Guarded and Defended by the company of his God *m.* In all these times it is worshipped and adored by all persons as it passeth by, as if it were the Glory of God which passed by. They are like Moses, to make hast and bow their heads to the Earth and worship n; but above

k Bellarm. de sanct. c. 5.

l Curt. l. 3. S. 3.

m Ad capitis illius sacri custodiam præsidialem & patronalem. Perron. de Euch. l. 3. c. 19.

n Exod. 34. 8.

all

all, upon that high day, which they have dedicated to this Sacrament, as if it were some new Deity, the *Festum Dei*, as they call it, the Feast of God, or the *Festum Corporis Christi*, the Feast of the Body of Christ; for to call the Sacrament God, is a general Expression among them, as when they have received the Sacrament, to say, *I have received my Maker to day*; and the Person who in great Churches, is to carry the Sacrament to the numerous Communicants, is called, *Bajulus Dei*, the Porter or Carrier of God; and they always account it, and so always reverence it, as *Boileau* falsely says, the Ancients did, as a *present Numen and Deity*. This Feast was appointed by Pope *Urban* the 4th, about the middle of the twelfth Century; and again by *Clement* the fifth in the beginning of the 13th, as is owned by themselves, upon the occasion of a Vision to one *Juliana*, who saw a crack in the Moon, that signified, it seems, a great defect in the Church for want of this Solemnity: such was the rise of this great Festival *p*, and so late was its Institution in the Roman Church, in which alone, and in no other Christian Church of the World, it is observed to this day. And that the whole practice of the Adoration to the Host is Novel, and unknown to the primitive Church, and to the Ancient Writers, I shall endeavour to make evident against that bold and impudent Canon of the Council of *Trent*, which is the first Council that commanded it in these words *q*, *If any one shall say that the Sacrament is not to be worshipt by a peculiar Festival, nor to be solemnly carried*

o Eucharistiam pro presente numine semper habuisse Veteres.

p Bzovii Annal. in Contin. Baron. Anno Dom. 1230.

q Si quis dixerit, non esse hoc Sacramentum peculiari festivia celebritate venerandum, neque in

proceſſionibus ſe-
cundum laudabilem
& Universalem Ec-
cleſiæ ſanctæ ritum
& conſuetudinem,
ſolemniter circum-
geſtandum, vel non
publice ut adoretur,
populo proponen-
dum, & ejus Adora-
tores eſſe Idololatrias
anathema ſit, Concil.
Trident. Can. 6.
ſeſſ. 13.

✓ Conſuetudo qua
panis Eucharistiæ in
publica pompa con-
ſpicuus circumferretur
ac paſſim omnium
oculis ingeritur, præ-
ter veterum morem
ac mentem haud ita
longo tempore in-
ducta & recepta vi-
detur. Illi enim hoc
myſterium in tanta
religione ac veneratione
habuerunt, ut
non modo ad ejus
perceptionem, ſed ne
inſpectionem qui-
dem admitterent, ni-
ſi fideles, quos Chriſti
membra & tanta
participatione dig-
nos eſſe exiſtimarent,
quare ante Conſecra-
tionem Catechumeni
Energumeni, pæni-
tentes, denique non
Communicantes Dia-
coni voce & Oſti-
ariorum Miniſterio
ſecludebantur, Caſ-
ſand. Conſult.

Of the Adoration

about in Proceſſions according to the
laudable and univerſal manner and
cuſtom of the Holy Church, nor to be
publicly propoſed to the People, that
it may be adored by them, and that
the Worſhippers of it are Idolaters;
let him be accuſed. To confront
this insolent pretence of theirs, that
it was an univerſal cuſtom of the
Church, thus to carry the Sacra-
ment in Proceſſions, the ingenuous
confeſſion of their own Caſſander is
ſufficient, *The cuſtom*, ſays he, *of*
carrying about the Sacramental Bread
in publick pomp, to be ſeen and expo-
ſed to all eyes, is contrary to the mind
and cuſtom of the Ancients, and
ſeems to be lately brought in and re-
ceived; for they had this myſtery in
ſuch religious Veneration, that they
would not admit any, not only to the
partaking, but not to the ſight of it,
but the Faithful, whom they accounted
members of Chriſt, and worthy to
partake of ſuch a Myſtery. Wherefore
all thoſe who were but Catechumens,
or were Energumeni or Penitents, and
not Communicants, were always put
out and diſmiſt at the Celebration of
it. Whether they be Idolaters
for adoring the Sacrament, I have
conſidered already, and their pra-
ctice joined with their Doctrine,
makes it more evident. I ſhall now
prove that this Adoration of theirs,

was

was neither commanded nor used by Christ, or the Apostles, nor by the Primitive Church, nor is truly meant and designed by any of those Authorities of the Fathers, which they produce for it; and upon a general view of the whole matter, That it is a very absurd and ridiculous thing that tends most shamefully to reproach, and expose Christianity.

1. That it was not used or commanded by Christ or the Apostles, is plain from the account that all the Evangelists give us of Christs celebrating this Sacrament with his Apostles, where is only mention of their taking and eating the Bread, and drinking the Wine, after it was blessed by him, but not the least tittle of their adoring it; so far from it, that they were not then in a posture of Adoration, which they should have been in, if they had inwardly adored it, which makes this not only a Negative Argument, as Boileau *f. De Adorat. Euch. l. 2. c. 1.* would have it, but a positive one.

To take off this argument from the no mention of any such command or practice of Adoration to the Sacrament in the Gospel; he says, Neither is the Adoration of Christ, prescribed in express words *t*, nor that of the Holy Ghost, either commanded or performed *u*. But I hope all those places of Scripture, that so fully tell us, that both Christ and the Holy Ghost are God, do sufficiently command us to worship them, by bidding us worship God; and if it had told us that the Sacrament is as much God as they, it had then commanded us to adore it. There are sufficient instances of Christs being adored, when he appeared upon Earth, and had the other Divine Per-

t Nullo exiis loco conceptis verbis præscriptam fuisse Adorationem, (sc. Christi) p. 27.

u Nullibi præceptam ejus Adorationem aut confessim peractam conceptis intelligamur, p. 98.

sons assumed a bodily Shape; those who had seen and known it, would have particularly adored it, and so would the Apostles, no doubt, have done the Sacrament, if they had thought that, when it was before them, an object of worship.

I Cor. II. c. St. Paul, when he wrote to the *Corinthians* of their very great Irre-

verence in receiving the Lords Supper, had very good occasion to have put them in mind of adoring it, had that been their Duty; this then would have been a proper means to have brought them to the highest reverence of it; but he never intimates any thing of worshipping it, when he delivers to them, the full account of its institution, and its design; nor never reproves them among all their other unworthy abuses of it, for their not adoring it; and 'tis

a very strange fetch in *Boileau* w,
w *Ib. p. 103. l. 2.* that he would draw St. Pauls command of examining our selves before

we eat, to mean our adoring when, or what we eat; and that not discerning the Lords body, and being guilty of the Body and Blood of Christ, is the not worshipping the Sacrament, which he never so much as touches upon among all their other faults. Are there not many other ways of abusing the Sacrament, besides the not worshipping it? this is like his first Argu-

x I. I. c. 2.
*οὐκ ἔστιν δὲ αὐτοῖς
ἀγανῶν, Ep. ad
Smyr.* at ipsemet
nos docet nihil
nos diligere de-
bere præter So-
lum Deum.

ment out of *Ignatius* his Epistles x,
that because he says, the Sacrament ought to be loved, therefore he meant that it ought to be adored. At which rate I should be afraid to love this Gentleman however taking he was, lest I should consequently adore him, or because I am not to abuse him, therefore it would follow, that I must worship him.

2. This Adoration was not in use in the Primitive Church, as I shall show,

1. From those Writers who give us an account of the manner of celebrating the Eucharist among the Ancient Christians.

2. From the oldest Liturgies and Eucharistick forms.

3. From some very antient Customs.

1. Those most ancient Writers,

1. *Justin Martyr*. 2. The Author of the Apostolick Constitutions: And

3. *St. Cyril of Hierusalem*, who acquaint us with the manner how they celebrated the Eucharist, which was generally then one constant part of their publick worship; they give no account of any Adoration given to the Sacrament, or to the consecrated Elements, tho they are very particular and exact in mentioning other less considerable things that were then in use, the Kiss of Charity, in token of their mutual Love and Reconcillation; this *Justin Martyr* mentions as the first thing just before the Sacrament *y*. In *St. Cyril's* time *z*, the first thing was the bringing of Water by the Deacon, and the Priests washing their hands in it, to denote that purity with which they were to compass Gods Altar; and then the Deacon spoke to the people, to give the holy Kiss; then Bread was brought to the Bishop or Priest, and a Wine mixt with Water in those hot Countries,

1. *Justin Martyr*:
2. *Apolog. versus finem. Apostol. Constitut.* l. 8. c. 11, 12, 13, 14. 3. *Cyril Hierosol. Cateches. mystagog* c 5.

y ἀλλήλους φιλή-
ματι ἀσπαζόμεθα,
ἐπειτα προσερίπτει
ἀπ' αὐτοῦ. *Justin Mar-*
tyr, Apol. 2.

z *Catech. mysta-*
gog. 5. Apostol. Con-
stit. l. 8. c. 11.

a πότερον καὶ
μαται. *Just. Mar-*
tyr.

and

and after Prayers and Thanksgivings by the Priest, to which the people to joyned their

b Οἱ καλέμενοι
παρ ἡμῶν διακονοῖ
δοδοῦν ἕκαστῳ τὸ
παρὲν τῷ μεταλαβεῖν
ἀπὸ τοῦ εὐχαριστηθέν-
τος ἄρτου καὶ οἴνου καὶ
ὕδατος, καὶ τοῖς ἑ-
καστῷ ἀπορέουσιν,
Just. Martyr, lb.

c εὐχαριστηθεῖ-
σαν τρεφόν, ὅτι ἡ
αἷμα καὶ σάρκα κατὰ
μεταβολὴν τρέφον-
ται ἡμῶν. *lb.*

d Cyril Hierosol.
mystagog. Cat. 5.

belong to those

e μὴ πεταμένους
τοῖς ἁγίοις καὶ
ποῖς μὴδὲ διαρη-
νοῖς τοῖς δακτύλοις
ἀλλὰ τὴν δεξιάν,
lb.

of receiving the Sacrament, no account is there of their adoring it, which surely there would have been, had there been any such in the Primitive Church, as now is in the *Roman*.

Amen. b The Deacons gave every one present, of the blessed Bread, and Wine, and Water; and to those that were not present, they carried it home; this, says *Justin Martyr, we account not common Bread, or common Drink, but the Body and Blood of Christ c, the blessed Food, by which our Flesh and Blood is nourish, that is, being turned into it, which could not be said of Christs natural Body; nor is there the least mention of any worship given to that,*

as there present, or to any of the blessed Elements. The others are longer and much later, and speak of the particular Prayers and Thanksgivings that were then used by the Church, of the *Sursum Corda*, lift up your heart; which *St. d Cyril* saies, followed after the Kiss of Charity; of the *Sancta Sancta*, things holy that are holy; then they describe how they came to Communicate, how they held their hand *e* when they received the Elements; how careful they were that none of them should fall upon the Ground; but among all these most minute and particular Descriptions of their way and man-

We own indeed, as *Boileau* objects to us *f*, that from these it appears, f L. 2. P. 106. that some things were then in use, which we observe not now; neither do the Church of *Rome* all of them, for they are not essential, but indifferent matters, as mixing Water with Wine, the Priest's washing, the Kiss of Charity, and sending the Sacrament to the absent; but the Church may alter these upon good reasons according to its prudence and discretion; but Adoration to the Sacrament, if it be ever a Duty, is always so, and never ought upon any account to be omitted; nor would have been so by the Primitive Christians, had they had the same Opinion of it, that the Papists have now.

2. From the oldest *Lyturgies*, and the *Eucharistick* Forms; in them it appears that there was no such Adoration to the Sacrament, till of late; for in none of them is there any such mention, either by the Priest or the People, as in the *Roman Missal* and *Ritual*, nor any such Forms of Prayer to it, as in their *Breviary*. *Cassander* g *g* *Cassandri Ly-* has collected together most of the *turgie*. old *Liturgies*, and Endeavours, as far as he can, to shew their agreement; with that of the *Roman Church*; but neither in the old *Greek*, nor in the old *Latin* ones, is there any instance to be produced of the Priests or the Peoples adoring the Sacrament, as soon as he had consecrated it; but this was perfectly added, and brought in a new into the *Roman Lyturgy*, after the Doctrine of *Transubstantiation* was established in that Church, which has altered not only their *Lyturgy*, but even their Religion in good part, and made a new sort of Worship unknown, not only in the first and best times of the Church, but for
above

above a thousand years after Christ; *Boileau* finding this, tho a negative Argument, press very hard upon them; and sure it cannot but satisfy any reasonable man, that there is no Direction in the ancient Liturgies for adoring the Sacrament; and it is very hard to require us to produce a Rubrick against it, when no body thought of that which after Superstition brought in; He would fain therefore find something in an old Liturgy that should look like that of their own; and no doubt but he might have easily met with abundant places for their worshipping and adoring God and Christ at that solemn Office of the Christian worship, the blessed Sacrament; and therefore out of the Liturgy called *St. Chrysostomes*, which he owns to be two hundred years later then *St. Chry-*

sofome, he produces a place *h*, wherein it is said, That *the Priest and the Deacon worship in the place they are in, and likewise the people*; but do they worship the Sacrament? Is that, or only God and Christ the object of their worship there? Is there any such thing to determine this as they have taken care there should be in their Missal? where it is expressly several times, they shall worship the Sacrament *i*; but here in *St. Chrysosf.* Liturgy, 'tis God, who is to be worshipt, *God be merciful to me a Sinner* *k*; but in the *Roman*, 'tis the Sacrament is prayed to *l*, and they would reckon and account it as true Irreligion, not to worship and pray

h Boil. l. 2. p. 74. ex *Chrysosf. Liturg.* Εἴτα προσκυνεῖ ὁ ἱερεὺς καὶ ὁ διάκονος, ἐν ᾧ ὅτι τὸ πᾶν καὶ ὁ λαὸς ὁμοῦ ὡς πάντες μετ' ἐν λαβοίᾳ προσκυνεῖσιν.

i Sacramentum Adorare, *Rom. missal.* Cooperto calice Sacramentum adorare, &c genuflexus Sacramentum adorare.

k, Ὁ Θεὸς ἰλάσθη μοι ἁμαρτανῶν, *Chrys. Liturg.*

l Stans oculis ad Sacramentum intentis precari.

to that, as not to worship God and Christ. So in the Lyturgy, that goes under the name of St. James, the Worship is only *before* the Holy Table *m*, as it is in the Church of *m* *αποσυνῆκον ἐν* England; and I hope Boileau will *αποδινῆς ἀγίας* not pretend that this is *to* the Holy *τρυφῆς* Lyturg. Table it self. If whatever we wor- St. Jacobi. ship before, is the very Object of our Worship, then the Priest is so, as well as the Table; but it is neither he, nor the Table, nor the Sacrament, but only Christ himself, to whom this Worship is, or ought to be given at the Celebration of the Eucharist; and therefore this Adoration was as well *before* as after the Consecration of the Sacramental Elements, and so could not be supposed to be given to them.

3. There were several very ancient Customs relating to the Sacrament, which are no ways consistent with the Opinion the Papists have of it now, and with the worship of it as a God. It was very old, and very usual for Christians to reserve and keep by them, some of the Elements; the Bread especially, which they had received at the Sacrament, as is evident from *Tertullian* n, and from St. *Cyprian* o, who reports a very strange think that happened to a Woman, and also to a Man, who had unduly gone to the Sacrament, and brought some part of it home with them. I shall not enquire whither this Custom had not something of Superstition in it; whither in those times of Danger and Persecution, it were not of use; but had the Church then thought of it, as the Papists do now, they would not have suffered private Christians to have done this; nay they would

n De Orat. c. 14.
Accepto corpore
Domini & reservato.
o De Lapsis.

not have suffered them hardly to have toucht and handled, that which they had believed to be a God, no more than the Church of *Rome* will now, which is so far from allowing this private Reservation of the Elements, that out of profound Veneration, as they pretend to them, they wholly deny one part of them, the Cup to the Laity, and the other part, the Bread they will not, as the primitive Church, put into their hands, but the Priest must inject it into their Mouths.

The sending the Eucharist not only to the Sick and Infirm, and to the Penitents, who were this way to be admitted to the Communion of the Church, *in articulo mortis*, as is plain from the

p Euseb. *Eccles. Hist.* l. 6. c. 34.

q Iren. *apud Euseb.* l. 5. c. 24.

known Story of *Serapion*; but the Bishops of several Churches sending it to one another, as a token and pledge of their Communion with each other; and it being sent also to private Christians, who lived remote in the Country and private Places, which custom was abolished by the Council of *Laodicea*; these all show, that tho the Christians always thought the Sacrament a Symbol of Love, and Friendship, and Communion with the Church, so that by partaking of this one Bread they were all made as St. Paul says, *One Bread, and one Body*; yet they could not think this to be a God, or the very natural Body of their Saviour, which they sent thus commonly up and down, without that Pomp and Solemnity, that is now used in the Church of *Rome*, and without which I own it is not fit a Deity should be treated. But above all, what can they think of those, who anciently used to burn the Elements,

Elements that remained after the Communion, as *Hesychius* testifies, In *Leviticus* 3. 32. was the custom of the Church of *Hierusalem*, according to the Law of *Moses* in *Leviticus*, of burning what remain'd of the Flesh of the Sacrifice, that was not eaten; but however this was done out of some respect, that what was thus sacred might not otherwise be profaned; yet they could not sure account that to be a God, or to be the very natural and substantial Body of Christ, which they thus burnt and threw into the Fire.

So great an honour and regard had the Primitive Church for the Sacrament, that as they accounted it the highest Mystery and Solemnest part of their Worship, so they would not admit any of the Penitents, who had been guilty of any great and notorious Sin, nor the Catechumens, nor the Possess, and Energumens, so much as to the sight of it; the *irresistible*, and the Participation of this Mystery, used always in those times to go together as *Cassander* shows, and *Albaspineus* proves in his Book of the Eucharist. And therefore, as it is plainly contrary to the Primitive practice, to carry the Sacrament up and down, and expose it to the Eyes of all Persons; so the reason of doing it, that it may be worshipt by all, and that those, who do not partake of it, may yet adore it; was, it is plain, never thought of in the primitive Church; for then they would have seen and worshipped it, tho they had not thought fit that they should have partaken of it. But he that will see how widely the Church of *Rome* differs from the

*Consult. de Circumgest. Sacram.
L'ancienne Police de l'Eglise sur l'administration de l'Eucharistie. livre prem. Chap. 15, 16, 17.*

ancient Church in this, and other matters relating to the Eucharist, let him read the learned *Dallee* his two Books of the Object of religious Worship.

I shall now give an Answer to the Authorities which they produce out of the Fathers, and which Monsieur *Boileau* has, he tells us, been a

v Annue vellicati-
onis litrariz ratio-
cinium reddo. *Præf.*
ad. Lect. Boileau de
Adorat. Euchar.

whole year a gleaner out of them *v*, if he has not rather pickt from the Sheaves of *Bellarmino* and *Perrone*.

But all their Evidences out of Antiquity, as they are produced by him, and bound up together in one Bundle in his Book, I shall Examine and Answer too, I doubt not, in a much less time. They are the only Argument he pretends to for this Adoration; and when Scripture and all other Reasons fail them, as they generally do, then they fly to the Fathers; as those who are sensible their forces are too weak to keep the open Field, fly to the Woods, or the Mountains, where they know but very few can follow them. I take it to be sufficient, that in any necessary Article of Faith, or Essential part of Christian Worship, (which this of the Sacrament must be, if it be any part at all,) it is sufficient that we have the Scripture for us, or that the Scripture is silent, and speaks of no more than what we own and admit. In other external and indifferent Matters relating meerly to the Circumstances of Worship, the Church may for outward Order and Decency, appoint what the Scripture does not. But as to what we are to believe, and what we are to Worship the most positive Argument from any humane Authority is of no weight, where there is but a Negative from Scripture. But we have such a due regard to Antiquity, and are so well assured of our cause, were it to be

be tryed only by that, and not by Scripture, which the Church of *Rome* generally demurs to; that we shall not fear to allow them to bring all the Fathers they can for their Witnesses in this matter, and we shall not in the least decline their Testimony. *Boileau* Musters up a great many, some of which are wholly impertinent and insignificant to the matter in hand, and none of them speak home to the business he brings them for. He was to prove, that they Taught that the Sacrament was to be adored, as it is in the Church of *Rome*; but they only Teach as we do, *That it is to be had in great reverence and respect*, as all other things relating to the Divine Worship; *that it is to be received with great Devotion, both of Body and Soul*, and in such a Posture, as is to express this, *A Posture of Adoration*; *that Christ is then to be worshipped* by us in this Office especially, as well as he is in all other Offices of our Religion; *that his Body, and his Flesh*, which is united to his Divinity, and which he offered up to his Father as a Sacrifice for all Mankind, and by which we are Redeemed, and which we do spiritually partake of in the Sacrament, that this is to be adored by us; but not as being corporally present there, or that the Sacrament is to be worshipt with that, or for the sake of that, or that which the Priest holds up in his Hands, or lyes upon the Altar, is to be the Object of our Adoration, but only Christ and his blessed Body, which is in Heaven.

To these four Heads, I shall reduce the Authorities, which *Boileau* produces for the Adoration of the Host, and which seem to speak any thing to his purpose; and no wonder that among so many Devout

vout Persons that speak as great things as can be of the Sacrament, and used, and perswaded the greatest Devotion, as is certainly our Duty, in the receiving it; there should be something that may seem to look that way to those, who are very willing it should, or that may by a little stretching be drawn further than their true and genuine meaning, which was not to Worship the Sacrament it self, or the consecrated Elements, but either

1. To Worship Christ, who is to be adored by us in all places, and at all times, but especially in the places set apart for his Worship, and at those times we are performing them in the Church, and upon

w De Spir. St. 1.
3. c. 12.

x Orat. 11. de
Gorgon. τὸ θυσι-
ἀσμενικὴν προσάγει
μετὰ τῆς πίστεως,
ὅτι τὸ ἐν αὐτῷ π-
ρῶτον ἔστι ἀναγκα-
σίον.

the Altar, in *Mysteriis*, as St. Ambrose speaks, w in the Mysteries, both of Baptism and the Lords Supper, and in all the Offices of Christian Worship, as Nazianzen y said of his Sister *Gorgonia*, that She called upon him, who is honoured upon the the Altar. That Christ is to be honoured upon the Altar, where we see the great and honourable work

of mens Redemption as 'twas performed by his Death, represented to us, is not at all strange; if it had been another, and more full word, that he *was to be worshipt there*, 'tis no more than what is very allowable, tho it had not been in a Rhetorical Oration; 'tis no more than to say, *That the God of Israel was worshipt upon the Jewish Altar, or upon this Mountain.* For 'tis plain, She did not mean to worship the Sacrament, as if that were Christ or God, for She made an ointment of

of it, and mixt it with her tears, and anointed her Body with it, as a Medicine to recover her Health, which she did miraculously upon it. Now, sure 'tis a very strange thing that she should use that as a *Plaster*, which she thought to be a God; but she still took it for Bread and Wine, that had extraordinary Vertue in it, and it is so called there by *Nazianzen*, the Antitypes of Christs

Body and Blood, which shews they were not thought to be the substance of it; and she had all these about her, and in her own keeping, as many

γ ἐπὶ τῇ ἀν-
τιτύπῳ τοῦ σώματος
καὶ αἵματος
ἢ χεὶρ ἐθροῦν.

private Christians had in those times; and there was no Host then upon the Altar, when she worshipped Christ upon it, for it was in the night *x*, she went thus to the Church. So *St. Chrysostom* *a* in all the places quoted out of him, only recommends the worshipping of Christ our blessed Saviour, and

α. οὐκ ἐστὶν ἀδελ-
φὸν προσέειπεν. Ib.
a. Vid. Boileau,
c. 7. l. 1. ex Chry-
sost.

our coming to the Sacrament with all Humility and Reverence, like humble Supplicants upon our Knees, and with Tears in our Eyes, and all Expressions of Sorrow for our Sins, and Love, and Honour to our Saviour, whom we are to meet there, and whom we do, as it were, *b* see upon upon the Altar, which is the great stress of all that is produced out of him. That we do not truly see him

β. ὡς ἐν θυσια-
σθείῳ, Chryf. in
1. Ep. Cor. 10. c.

upon the Altar, the Papists must own, tho they believe him there; but not so as to be visible to our Senses; and he is no more to be truly adored as corporally present, than he is visibly present. *St. Ambrose* *c* says of *St.*

c. In Sermone 36.
Stephanus in terris

positus Christum tangit in cælo.

Stephen, that he being on Earth, toucheth Christ in Heaven; just as St. Chrysostom says, *Thou seest him on the Altar*; and as he and any one that will not resolve to strain an easie figurative Expression, must mean, not by a bodily touch, or sight, but by Faith *d*, and by that we own, that we see Christ there, and that he is there present.

2. *Adoring the Flesh and Body of Christ*, which tho considered without his Divinity, it would be worshipping a Creature as St. Cyril of Alexandria says *e*, yet as it is always united to his Divinity, 'tis a true object of Worship, and ought to be so to us, who are to expect Salvation by it, even from the Blood, and the Body, and Flesh of Christ; and therefore, as we inwardly trust in it, so we ought to adore it, as no doubt the Angels do in Heaven, and as we are to do in all the Offices

of our Religion; tho that be in Heaven, yet we are to worship it upon Earth, and especially, when it is brought to our minds and thought, by that which is appointed by Christ himself to be the Figure and Memorial of it, the blessed Sacrament, there and in Baptism especially, when we put on Christ, and have his Death, and Rising again represented to us, and have such great benefits of his Death and Incarnation bestowed upon us; in these

Mysteries we are, as St. Ambrose *g* says, to Adore the Body and the Flesh of Christ, to which we immediately and particularly owe them, and

e In actis Concil. Ephef. ὡς ἀνθρώπου προσκυνῆσαι, τῇ κτίσει λατρεύειν.

f προσκυνητή δεῖ σὰρξ σὺν τῷ λόγῳ θεῷ, καθὼς ἀποθέωσιν αὐτὴν. Chrysost. Homil. 108.

g Caro Christi, quam hodie in Mysteriis adoramus, Ambros. l. 3. de Sp. San. c. 12. apud Boil. p. 32.

and which we may truly call our Saviour. St. Ambrose, and St. Austin in his Scholar after him, supposing that there was a great difficulty in that passage of the *Psalms*, *worship his footstool*, for so it is in the *Latini*, without the Preposition *at* his footstool, they laboured to reconcile this with that command of Worshipping and Serving God alone; and to give an account how the Earth, which was Gods footstool, could be worshipt; and the way they take, was this, to make Christs Flesh, which he took of the Earth, to be meant by that Earth which was Gods footstool *k*; and this, say they, we ought to worship; his Apostles did so whilst he was upon Earth, and we do so now, whilst he is in Heaven. We worship the Flesh of Christ, which was crucified for us, and by the benefit of which we hope for Pardon and Salvation, we worship that, tho it be now in Heaven; we worship it in the Solemn Offices of our Religion *l*, that Flesh which he gave to be eaten by us for our Salvation, that we worship, *for none eats that Flesh, but he first worships*: Worships that, if they please; tho St. Austin do not expressly say that; but we will own, and we will be always ready to Worship the Flesh of Christ, by which we are saved, and we will do this especially at the Sacrament; and that more truly and properly, than they themselves will own, that we eat and manducate it, as St.

h. August. Enar. in Ps. 98.

i. Adorare scabellum pedum ejus.

k. Invenio quomodo sine Impietate adoretur terra, scabellum pedum ejus; suscepit enim de terra terram, quia caro de terra est, & de carne Mariæ carnem accepit, August. Ib.

l. Ipsam carnem nobis manducandam ad salutem dedit (nemo autem illam carnem manducat, nisi prius adoraverit) Aug. Ib.

Austin says, not with our Teeth, as we do the Bread, but eat it, and worship it too, as it is Heaven. *St. Hierome* m says of some devout Christians, *That they went to Hierusalem, that they might adore Christ in those places, where the Gospel first shone from the Cross.* They went, that they might adore Christ in those places; not that they

believed him to be corporally present in those places; much less, that they worshipt the places themselves; but they made a more lively impression of Christ upon them, and made them remember him with more Passion and Devotion; and so does the blessed Sacrament upon us, and we therefore worship Christ, whom we believe to be in Heaven in the Sacrament, as they worshipt him in those places, where they were especially put in mind of him.

Thus *St. Hierome* says, *He worshipped Christ in the Grave*, and that *Paula worshipped him in the Stall* n, and so we may be said to worship him on the Cross, or on the Altar, or in the Sacrament, and yet not to worship the Cross, or the Altar, or the Sacrament it self.

3. Other places out of the Fathers brought by him for the Adoration of the Host, mean only, that the Sacrament is to be had in great reverence and esteem by us, as all things sacred and set apart to religious uses are; *that a singular Veneration is due to the Eucharist*, as *St. Austin* says o,

o Eucharistiae deberi singularem venerationem, *Epist.*

118 c. 3.

p Baptismum, ubicunque est, veneramur. *Id Epist.* 146.

and as is to Baptism also, of which he uses the same word, *We venerate Baptism* p, as we ought to do all

the Rites and Ordinances of our Religion ; this is meant by *Origen* in that first place of him produced by *Boileau* q. *Ye that are wont to be present at the Divine Mysteries, know how, when ye receive the Body of Christ, ye keep it with all Caution and Veneration, that no part of the consecrated gift be let fall ; for ye think, and that rightly, that ye should be guilty of a fault, if any of it should be let fall through your negligence.* And Christians have this Care and Veneration of those consecrated Symbols of the Body and Blood of their Saviour, of these wonderful Pledges of his Love, that they would not willingly spill them, or let them fall to the ground, through their carelessness and neglect ; they that have that due regard to the Holy Bible which they ought, would not trample it under their feet, or show any such disrespect to it ; it was this, which *Origen* was recommending in that place from that example of their care and respect to the Sacrament Elements, that they should give it also to the Word of God r, *But if ye use such care, and that very deservedly about keeping his Body, how do ye think it to be a less fault to neglect the word of God, than to neglect his Body.* The Comparison here made between the Word of God, and the Sacrament, so plainly shows that he no way meant its Adoration, that I wonder this Person was not ashamed to pretend just before it, that

q De Euch. Ador. p. 10. ex Orig. Homil. 13. Nostis qui Divinis mysteriis interesse consueitis, quomodo cum suscipitis corpus Domini, cum omni cautela & veneratione servatis, ne ex eo parum quid deciderat, ne consecrati muneris aliquid dilabatur. Reos enim vos creditis & recte creditis, siquid inde per negligentiam deciderat.

r Quod si circa corpus ejus tanta utimini cautela, & merito utimini ; quomodo putatis minoris esse piaculi Verbum Dei neglexisse quam Corpus ejus. Ib.

§ Alienum esse ab institutis meis ullum in medium adducere patrem quin conceptis verbis propitium, Boil. p. 10.

‡ Animo decreverim argumenta invictissima concludere.

that he *f* would bring no Authority, but what was expressly for his Opinion, and use none but *t* invincible Arguments; but *Roman* Faith must be defended with *Roman* courage and confidence, which is the only invincible thing they have.

The words of *Theodoret* are a great deal more plausible, and seem at the first glance, to look more fairly, than any for their purpose. *The Elements are understood to be what they are made, and they are believed and revered, as those things which they are believed v.* Here our Faith makes the Sacrament to be what it signifies, to become to us the *res Sacramenti*, as well as a sign and Representation of it, and that thing is to be adored by us, in the use of the Sacrament, which is the true sense

of *Theodore's* words; and that he cannot mean in the *Roman* sense, that the Elements are converted into another substance, the substance of Christ's Body, is plain from what immediately goes before, and utterly destroys what they would catch from half his words; for he says, *That the Elements, or the mystical Signs do not after sanctification recede from their own, but remain in their former substance w.*

ω οὐδὲ γὰρ μὲν ἁγιασμὸν τὰ μυστὰ σύμβολα ἢ οὐκ αἰεὶ ἔχεται φύσις; μὲν, γὰρ ἔστιν ἡ ἁγία τῶν ἁγίων. Ib.

Thus their best Witness, that seems to speak the most for them, yet speaks that against them, which destroys their whole cause, as he must own, whoever reads the

Dialogue.

Dialogue, and considers the design of it, which was to answer the pretence of those, who said that the Body of Christ was after his Ascension, turned into a Divine substance, and lost the true nature of Body *x*, as the Symbols of Christs Body and Blood are changed, say those Hereticks, into what they were not before, Yes saies he, *Now ye are taken in your own net*; for they remain in their former nature and substance afterwards, and so does Christs Body. If then the change of these sacred Elements be only as to *their use and vertue*, but not as to their *substance*, according to *Theodoret*, then he could not mean that they should be adored, but only revered by the word

προσκύει, just as the Holy Bible *y*, is said to be revered, and the Priest themselves, by the very same word *z*.

α Ὡστερ τήνω
τὰ σύμβολα τῶ δι-
αποπικῶ.

γ Προσκυῖσθαι
μετ' εὐλασίας τὸ
εὐαγγέλιον. Liturg.
Chrysost. ἱερῆς προσ-
κυνητῆς, προσκυνη-

τῆς ἀδελφῆς, προσκυνητὴ σωωδῶς. Acta Concil. Ephef.

4. Some of the Fathers words imply, that when we come to the Sacrament, it should be with the greatest lowliness, both of Body and Mind; and as the Primitive Church used to do, and as the Church of *England* does, in a posture of Worship and Adoration, in the form and manner of Worship, as *St. Cyril of Hieros.* speaks *a*, or as *St. Chrysostome*, *In the form of Sup-* plicants and Worshippers *b* of Christ,

a κύριον καὶ Θε-
ον προσκυῖσθαι καὶ
σεβάσθαι. Care-
ch. Myst. 5.

b ὁμοῖα ἱκανῶν καὶ προσκυνητῶν ἔχοντων, Chrysost. Homil. 7. in Matth. ἐπὶ τὸ πρῶτον καὶ προσκυῖσθαι τῷ ἰδὲν τῷ Θεῷ. Ibid. προσκυνῶντες καὶ ταπεινοφροσύνῃ καὶ ταπεινωμένῃ καρδίᾳ. Homil. de Phil. διακρίσεως τῶν ἑαυτῶν καὶ περὶ τῶν πολλῶν τῶν βαρβάρων ἐκείνων πλείονα ὅτι δι' ἐξ' αὐτῶν τῶν ἐκείνων. Homil. in c. 10. Ep. 1. ad Cor.

as the *Magi* were, when they came to bring their presents to him; *do thou then present him with humility, and a lowly and submissive heart, and be not like Herod, who pretended he would come to worship him, but it was to murder him; but rather imitate the Magi, and come with greater fear and reverence to thy Saviour than they did.* This is the whole design and sub-

c Boil. c. 7. l. 1.

d *Hom. 5. in N. T.* Tunc Dominus sub tectum tuum ingreditur; tu ergo humilians te ipsum imitare hunc Centurionem & dicito, Domine non sum dignus ut intres sub tectum meum.

stance of what is produced out of *St. Chrysostom* c, And this is the plain meaning of *Origen* d, that when we come to receive Christ in the Sacrament, we should do it with all Humility; for consider, says he, *That then the Lord enters under thy roof; do thou therefore humble thy self, and imitate the Centurion, and say, Lord I am not worthy that thou shouldest enter under my roof.* When

the Fathers would give us the Picture of a devout Communicant, they draw him in the greatest Posture of Humility and Reverence, looking upon and *e* adoring his Saviour, who died for him upon the Cross, prostrating his Soul, and his Body before him, and exercising the highest acts of Devotion to him, and with Tears in his Eyes and Sorrow in his heart, standing like a Penitent before him, trembling and a-

e *Θειζομένου τοῦ προσόντος, ἐν χαριστήσω μόνῳ, προσώσω μόνῳ ἑξομολογούμενοι τὰ ἡμῶν, δακρύσω μόνῳ τὰ οἰκτεῖα πνεύματος καὶ, ἐκτενέως θυγῶς ἀποδύμεν τῷ Θεῷ, καὶ τῷ αἵματι.*

κρίσις ἐνταξίας ὡς τῷ Βασιλεῖ προσόντες, καὶ ἑξενῶν, Chrysostom in Sermon. 31. in natal Dom. σώμῳ ἑμφοβοὶ καὶ ἑνδομοὶ καὶ τὸ βλέποντες τὸ δόμα, ἀνὰ δὲ τὸ πνεῦμα, πνέζοντες ἀφώνως ἀλαλάζω μόνῳ τῇ καρδίᾳ. Johan. Hieros. apud Chrysost. & apud Boil. p. 44. ἐνδυμνῶσι ἐπὶ γῇ ὡν καὶ ἀποδῶς, αἷμα καὶ σῶμα χεῖρ μεταλαμβάνεις, Chrysost. ibid.

fraid;

fraid, as sensible of his own guilt; with his Eyes cast down, and with dejected Looks considering that he is but Dust and Ashes, who is vouchsafed to this Honour, and inwardly Groaning, and Sighing, and Panting in his Soul, saying, *Lord I am not worthy, that thou shouldest enter under my roof*; and the like. And thus they may find all devout Communicants in our Church behaving themselves, during the whole Solemnity and Celebration of that blessed Sacrament, in which Mystery they always adore Christ, and that Flesh of Christ which was crucified; for then as St. *Ambrose*, and St. *Austin* speak, when their minds are all the while inflamed with the most devout Affections, and they are performing all the inward and outward Acts of the highest Devotion to God and their Saviour, then they are upon their Knees, offering up most ardent Prayers and Thanksgivings; but not to the sacred Symbols which are before them, or the Sacrament it self as the object to which, but as the Circumstance, at and in which all this Devotion and Worship is performed. And there is a great deal of difference from all this in the Church of *Rome*, when they direct all this to the Sacrament it self, and to the consecrated Elements, when they terminate their Worship upon what is before them, and direct their Intentions to that as an Object; and therefore, whenever they have this Object appear to them, they immediately fall down and worship it, not only in the time of the Communion, when it finds them at their Devotion, but at all other times, when they are standing or walking in the Streets, and are in no present Temper or Posture of Devotion; yet all of a sudden, as soon as they see the Host coming by, they must put themselves
into

into one, and Adore that very Object, that appears to them.

The Fathers always speak of Persons as coming to the Sacrament, and partaking of it, and worshipping Christ, and the Body of Christ in the Celebration of those Divine Myſteries; but it never enter'd into their minds or thoughts, to perſwade or encourage their hearers in their moſt devout Diſcourſes, to Adore the Hoſt, as the Church of *Rome* does, either in, or eſpecially out of the time of that ſacred Solemnity; and tho it be very eaſie to make a Book out of the Fathers, and to heap Authorities out of them to little purpoſe; yet, it is impoſſible to prove by all the places produced out of them,

f Chap. 1. Of the Adoration of the bleſſed Sacrament.

by *T. G. f.* or more largely by *Boileau*, that they meant any more than what we are very willing to joyn with them in, that Chriſt is to be worſhippt in the Sacrament, as in Baptiſm, and the other Offices of our Religion; and that his Body and Fleſh, which he offered for us, and by which we expect Salvation, is alſo to be adored, as being always united to his Divine Nature; and that the Sacrament it ſelf, as repreſenting the great Myſtery of our Redemption is to be highly revered by us, and that we ſhould come to receive it with all Humility, and in the moſt decent Poſture of Worſhip and Adoration, as the Primitive Chriſtians did. But that the Sacrament it ſelf is to be adored, as well as Chriſt; that which the Prieſt holds in his hands, or lies upon the Altar before us, that this is to be the Object of our Worſhip, and to have all manner of *Latria*, both of Body and Soul directed to that, as to God himſelf; that the conſecrated Elements, or the ſacred Symbols

Symbols of Christs Body and Blood are to be worshipt by us, when we receive them, or when without receiving them we see them set upon the Altar, or carried about in Proceffion; this, which is the Controversie between us, not one Father says, but above three hundred of them together in a Council say g, That to prevent Idolatry, Christ appointed an excellent Image and Representation of himself in the Sacrament, without any manner of humane shape, even the plain and simple Substance of Bread. But they resolve that Idolatry shall not be prevented, but they will be so sottish as to commit it with that, which was designed to prevent it, and which one would think, should not in the least tempt any man to it, with a bit of Bread.

g Concil. Sept. Constant. Act. 6.
 τὴν εἰκόνα ἑλκε
 ὑλαίρετον, ἢ γὰρ ἀρ-
 τε ἑστάν, προστάξει
 προσφέρειν, μὴ γη-
 ματίζουσιν ἀνθρώπου
 μορφῶν, ἵνα μὴ εἰ-
 δωλολατρεῖα παρεσ-
 τῇ.

The Absurdities of which, upon a general view of the whole, I shall now for a Conclusion represent and offer as the last Argument against it, and tho that alone might be sufficient, since God never imposes any thing that is really foolish and ridiculous, to be believed or practised by his Creatures; yet I thought it the fittest to be produced after we are well assured, that neither Scripture nor Antiquity have required any such thing. And

however unwilling *Bellarmino* *h* is to admit of Arguments of this nature, from the Absurdity of the thing, as knowing how very liable the Church of Rome was to them; and tho 'tis the most unjust Reflection upon Christianity to say, that any thing that is a part of that is so, which they are too ready to insinuate; and so bring a reproach upon the common Christianity, rather than part with their own ridicu-

h Bell. de Sacram.
 Euchar. l. 3. c. 10.

lous Opinions; yet after we have thoroughly informed our selves, that there is nothing of a Divine Authority, as one can hardly think there should be for what is so absurd in it self, then an Argument from the folly and unreasonableness of the thing, must be allowed to be very proper; and till men have lost all their Reason, it will always be very cogent; and here it is so very strong, and presses so hard upon their Adoration of the Host, that 'tis no wonder that they love to set by, and except against reason, whenever this matter is to be tryed: but it is most sad to consider, that they should have so little regard and concern for the Credit and Reputation of the Christian Religion, as by this means so shamefully and notoriously to expose it to the Reproach and Contempt of the wisest Men. How must a *Jew* or a *Turk*, who are great enemies to all Idolatry, be prejudiced against Christianity, when he sees those who profess it, fall down and worship a Wafer, and make an Idol of a bit of Bread? When he lives in those places, where he sees it carried about with Candles and Torches before it, in most Solemn and Pompous Processions, and all Persons as it goes by, falling upon their Knees, and saying their prayers, and using all acts of Devotion to it; would he not wonder what strange and new God, that no History ever mention'd, the Christians adored?

Mankind indeed, when very ignorant, used to worship a great many Creatures that were very useful to them, and when they were very hungry, if they lighted upon Bread, it was no great wonder; but sure it can be no more fit to be worshipt by those who better know God, than any of his other Creatures, or any of the most dumb and senseless, and pitiful Images, for which the Christians so often, and so justly
laught

laught at the Idolatrous Heathens; especially, those of them, who were so foolish, and such true belly-Gods, as to eat and feed upon what they worshipt and deified. This the first and most learned Christians charged, as the highest degree of folly in the Egyptians, to eat the same Animals, whom they worshipt; And a wise Heathen could not think any would be so mad as to think that to be a God, with which he was fed k. It was the ingenious Opinion of a very learned Father, that God made the difference between the clean and unclean Beast, to prevent this Egyptian and Brutish folly in the Israelites, who lived among them; Because, saies he, by their abominating the unclean, they would not deifie them; and by eating the clean, they would be secured from ever worshipp-
 ing them; for it must be the extreamest madness to worship what they eat l. How did the Ancient Apologists for Christianity with great wit and smartness, ridicule the other Idols of the Heathens, as being the works at first of the Carver, or the Painter, and particularly for being such Gods as were baked at first in the Furnace m of the Potter (and it had been much the same, had it been in the Oven of the Baker) for being Gods of Brass, or of Silver n? And

i τίς ἐστιν, καὶ ἰδὲν
 π. ἀποσκυρῶν.

Orig. contra (el-
 sum, l. 4. βίους
 ἀπὸ βλάτων, τὸ δὲ αὐ-
 τὸ καὶ ἀποσκυρῶν.
 Tatian. Orat. con-
 tra Græc. Apim-
 bovem adoratis
 & pascitis Minut.
 Oñav. p. 94.

k Ecquem tam
 amentem esse putas,
 ut illud quo vesca-
 tur, Deum esse cre-
 dat? Tully de natura
 Deorum.

l διὰ τὸ τοῦ τοῦ
 μὲν ἀγαθὰ καὶ
 ζῶν λέγει τὰ δὲ
 κατὰ τοῦ. ἵνα τὰ μὲν
 αἵ ἀγαθὰ εὖ δεικ-
 νύμενοι μὴ θεοὶ
 ὡς τὰ δὲ μὴ ἀπο-
 σκυρῶν ἰδόμενα.
 Ἀγαλματῶν δὲ ἰδ-
 ομένων τὸ ἰδόμενον
 ἀποσκυρῶν. Theo-
 doret. in Quæst.
 in Genes.

m Incoctos for-
 nacibus figulinis Ar-
 nob. contra Gent. l. 6.

n Deus æreus vel argenteus, Minut. Oñav. p. 74

o Nos neque æris
neque auri argenti-
que materias, *Arnob.*
ut supra.

p Deos vestros
plerumque in præ-
dam furibus cedere
Lactant. Institut.
l. 2. c. 4.

q Quanto verius
de diis vestris ani-
malia muta natura-
liter judicant, mu-
res, hirundines, mil-
vi; non sentire eos
sciunt, rodunt, in-
sultant, insident, ac
nisi abigatis, in ipso
Dei vestri ore nidi-
ficant; Aranæ ve-
ro faciem ejus in-
texunt, *Minut.*
Octav. p. 75.

r *Antonin. de de-
fect. Miss. in Bishop*
Jewels reply.

yet they counted the Silver or the
Brass no more a God o than others
do the Bread, as I have shown a-
bove. How at other times did they
think fit to expose their impotent
and senseless Deities, because they could not pre-
serve themselves from Thieves p,
nor yet from rottenness; but the
Worms would still gnaw, and the
Vermine deface them, and the Birds
would defile them with their excre-
ments even in their own Temples q?
And could not this be said of a
broaden Deity? is not that as sub-
ject to all these mischances, and
therefore as liable to all those Re-
proaches? will not a Mouse or Rat
run away with it? tho if it do so,
they have taken care, if they can
catch the sacrilegious Thief, to have
the Sacrament drawn out of its
entrails, and religiously disposed
of r; but however, if no such mis-
fortune come to it, it will in a little
time, if it be kept, prove sowre,
and grow mouldy; and when it does
so, what should then thrust out the Deity, and bring
in again the substance of the Bread that was quite
gone before, is an unaccountable Miracle; and that
which is taken of it into our Bodies, is not like
one would think to have any better, or more be-
coming treatment there, than by the other ways; so
that upon all these accounts, this which is worship-
ped by Christians, is in as ill Condition as that
which was worshipped by Heathens; and those wit-
ty

ty Adversaries, *Celsus*, and *Porphry*, and *Julian* would have thrown all that the Christians had said against the Heathen Idols, back upon themselves, and have improved them with as great Advantage, and retorted them with as much force, had the Christians in those times worshipt the Host, or the Sacramental Elements, as the Papists do now; and 'tis more than a Presumption, no less than a Demonstration that the Christians did not, because none of these things that were so obnoxious, and so obvious, were ever in the least mentioned by the Heathens, or made matter of Reflection upon them, when they pickt up all other things, let them be true or false, that they could make any use of to object against them. But the Primitive Christians gave them no such occasion; which was the only Reason they did not take it. As soon as the Church of Rome did so, by setting up the worship of the Host *s. Averroes* the Arabian Philosopher, in the 13th Century, gave this Character of Christians, that he had found *no Sect more foolish, or worse than they*, in all his Travels and Observations, upon this very account, *For they eat the God whom they worship*; and a later Historian and Traveller tells us, that 'tis a common Reproach in the Mouths of the *Turks* and *Mahumetans*, to call the Christians *Devourers of their God*; and a Jew, in a Book Printed at *Amsterdam* in the year 1662, among other Questions put to Christians, asks this shrewd one, *If the Host be a God, why does it corrupt and grow covered with Mold? and why is it gnawn by Mice or other Animals?* v?

v Si Hostia Deus est cur firu obducta corrumpitur? cur aglibus & umribus correditur? *Lib. quest. 3 Resp.*

s. Apud Dionys. Carthus in 4. dist. Nullam se sectam Christiana deteriorē aut ineptiorem reperire.

Quem colunt Deum, dentibus ipsi suis discerpunt ac devorant.

t Bullens Gulrius in Itin.

Mange Dieu.

The only way the Papists have to bring themselves off from these manifest Absurdities, is only a running farther into greater; and their little Shifts and Evasions, are so thin and subtil Sophistry, or rather such gross and thick falshoods, that it could not be imagined that the Heathen Adversaries could ever know them,

and therefore be so civil as *Boileau* would make them, as not to lay those charges upon them, as others

a Cap. 10. l. 2.
de ador. Euch.

do; nor can any reasonable and impartial man ever believe them; for they are plainly these two; That they do not worship what all the World sees they worship; And that they do not eat what they take into their Mouths and swallow down: Which is in plain words an open Confession, that they are ashamed to own what they plainly do; We do not worship the Bread, say they, for that we believe is done away, and turned into the natural Body of Christ, and so we cannot be charged with Bread-worship. But do ye not worship that which ye see, and which ye have before ye, and which is carried about? And would not any man that sees what that is, think ye worship Bread or Wafer? And could you ever perswade him, that it was any thing else? And if notwithstanding what you think of it against all Sense and Reason, it be still Bread; then I hope it is Bread that ye worship; and till others think as wildly as ye do, ye must give them leave to think and charge ye thus. But if it were true, that ye did not worship the Bread, yet ye must and do own, that ye worship the Species of the Bread; and how ye should do that, without being guilty of another very gross Absurdity, ye do not know your selves; for ye must make them so united to Christ, as to make one *Suppositum*, and so one Object of Worship, as his Humanity

manity and Godhead are; and then according to this way of yours, Christ may as well be said to be Impanated and United to Bread, or its Species, as Incarnated and United to Flesh, as some of you have taught *w* that the Bread in the Eucharist is assumed by the *Αίγις*, as the humane Nature was.

w Bellarm. de
Ruperto Abbate Tui-
tensi, l. 3. de Euch.
c. 11.

But not to mention these, which wheresoever ye turn ye, stare ye full in the face, and should make ye blush, one would think, had ye not put off all shame, as well as all sense in this matter; grant ye what ye would have, that it is not Bread, but the substantial Body, Flesh and Blood of a man, that is in the Host; will this help much to mend the matter, or to lessen the Absurdity, and not rather increase and swell it? For besides the incredible wonder, that a bit of Bread should by a few words of every common Priest, be turned immediately into the true and perfect Body of a man; nay, into ten thousand Bodies at the same time, which is a greater Miracle than ever was done i^th' World, and is as great almost, as creating the World it self out of nothing; and if it were true, would make the Priest a God, certainly, and not a man, and much rather to be worshipt than a bit of Bread, as *Lactantius* saies of the Heathen Idols, *He that made them, ought rather to be worshipp'd than they* *x*. Besides this, it seems it is the whole Body of a man, then, which is eaten and swallowed down, instead of Bread; for sure the same thing is not one thing when it is worshipt, and another thing when it is eaten; and then how barbarous and inhumane, as

x Meliorem esse
qui fecit, quam illa
quæ facta sunt & si
hæc adoranda sunt,
artificem a quo fa-
cta sunt, ipsum quo-
que multo potiori
jure adorandum esse.
Lactant, Instit. l. 2.
c. 2.

well

well as absurd and ridiculous, must this appear to any man, that is not used to swallow the most substantial Nonsense, as well as the whole Body of a man for a Morsel? and then all the former Absurdities which I mentioned, do return again, of the Eating that which we worship, which the *Apologists* thought so wild and extravagant in the *Egyptian* God eaters. Well then, there is no other way, but

to say, we don't eat him as we eat other food *y*; so might the *Egyptians* have said too, if they had pleased; tho, how they can otherwise eat him, 'tis hard to understand;

but only in the heretical sense of Spiritual and Sacramental Eating; unless they will at the same time say, *They do not eat him truly and naturally, and yet do eat him so*; and they are so used to Contradictions in this point, that I don't know whether they will make any more Bones of this, than of the rest, or of the substantial Body of a man himself, when they have got so large a Faith, or rather so large a Swallow. But how is it, that ye do not eat him after a natural and carnal manner, and yet it is a carnal Body, that ye so much contend for, and that ye really and truly eat, and 'tis a Carnal mouth and throat he is put into, and sometimes a very foul and wicked one? And yet this must by this carnal way eat the very Body of Christ, as well as the most faithful; *But we do not grind this Body with our Teeth, nor chew him in our Mouths, as our other Food; nor digest him in our Stomachs, nor cast him out into the draught*; if ye do not as ye pretend, being ashamed of the most shameful and abominable Consequences of it; and yet a very great

y Boil c. 10. l. 2.
Comestionem sub-
stantiae corporis
Christi non esse na-
turalem.

great many among you, have owned all that *z*, as not knowing how it could be otherwise, and how if this eating be Spiritual and Sacramental, Christs presence may not be so too, which is the Heresie on the other side *a*; and ye seem to make strange Monsters of your selves that have spiritual Teeth, and can spiritually, and not naturally eat a natural, and a carnal Body; and if ye do not thus eat it, as ye eat other meat, when ye take it into your Mouths, and into your Stomacks, and do every thing to it that you do to your other food, which is as like eating as if it were very true and natural eating; and if it be not Bread, which is thus eaten, when it is just as like other Bread as is possible, then it is certainly, the most phantastick Food, and the most phantastick way of eating it, that can be imagined; then there must be a new way of eating, which is not eating, and a new way for a Body to be present, and yet not present as a Body; and I will add there must certainly be then a new understanding, which is no understanding, that can understand, or believe all this.

But further, ye have found it necessary for your purpose of Adoring the Host, to keep the Body of Christ confined to it, and inclosed in it as a Prisoner, till the Species corrupt, and so the prison is as it were opened, and the Body let loose, and when that is gone, whether ye think it be the Species, or the Sub-

2 Retract. Bereng. sub Nicol. 2 in Cencil. Rom. Verum corpus Domini nostri Jesu Christi sensualiter, non solum Sacramento, sed in veritate, manibus Sacerdotum tractari & frangi & fidelium dentibus atteri, Sic Gualt. & Abbaud apud. Boil. p. 177.

a *Iste in omnibus veritatem subtrahit, dum asserit omnia fieri (sc. fractionem & attritionem corporis Christi in Eucharistia) non substantia sed in specie visibili & forma panis & Sacramento tantum. Gualter adversus Abailard. apud Boil. 179.*

stance of Bread that corrupts, I would gladly know ; and surely then, when the Body is gone, there is no need of such a miracle to keep the Accidents without a Subject ; if it be Bread, what think ye of this sudden Transmutation from Bread to Flesh, and from Flesh to Bread again, and this latter without any words from the Priest ; but since Christs Body must be so permanently in the Host, not only in the act and use of the Sacrament, but at all other times ; ye are then forced to own, that as it is eaten in the Communion, as well by those who have no faith, as by the most faithful Christians, so if any other Animals should happen to eat the Host, taking it no doubt heretically for meer Bread, that yet they truly take the Body of Christ, and eat it after some manner or other, but whether it be after a natural manner in them or no, I don't know how you have resolved, but most of the Schoolmen have agreed

b An mus, vel Porcus vel canis comedens hostiam suscipit corpus Christi? Bishop Jewels reply Artic. 24. See Burchard. de Correct. Miss. upon these Questions, De vino in calice congelato, de musca vel aranea vel veneno mixto cum sanguine, de vomitu post receptionem Sacramenti, Quando cadit corpus Christi, Quando cadit sanguis Christi. fol. 51, 52.

c Aliter derogaret veritati corporis Christi. p. 3. 94. 79.

that Scandalous question *b* in the Affirmative, *Whether if a Mouse, or a Hog, or a Dog eat the Host, they do partake of Christs Body?* Or as Thomas Aquinas, your most Angelick Doctor says, consequently to this Opinion of yours *c*, *It would otherwise derogate from the truth of this Sacrament and Christs presence in it.* So that wherever the Species are, there is always Christs Body, and whatever happens to them, happens to that also ; If they fall to the ground, Christs Body does so to ; and so, if they lie in a hollow Tooth, or hang but in the least crum

crum or drop upon a Communicants Beard; there according to their principles, they and the Body must be worshipt with *Latria*; and if they be in a Mouse or Flies body, that has got to them, the adorable Object still goes with the Species, till they be corrupted; and whither the Species be corrupted, or no if they be poysoned as they have sometimes been, or whether Christ be there with the Accidents of the Poyson, I can't tell; but when the Species are in the pix, he is as fast there, as he ever was in his Sepulcher, and to all appearance as dead and senseless, and if the Species be Burnt or Gnawn, or vomited out of the Stomack, before they are corrupted, all these misfortunes belong as truly to Christs Body as to them, and so worse indignities may be thus offered every day to Christ glorious Body, than ever were offered to it, in its state of Humility and Contempt upon Earth, when it was Spit upon, and Scourged, and Pierced, and Crucified by the *Jews*. But Good God! that men should think to Honour and Adore Christ and his Body, by thus exposing them to the danger of the vilest Abuses! that humane reason should be so decayed and besotted, as to believe and defend such palpable Absurdities! that Christianity should be so shamefully and abominably exposed to all the World, by such an extravagant Doctrine, and such an obnoxious practice and unreasonable Idolatry as this is? God Almighty open all our Eyes, that we may not be given up to *blindness* of Mind, and *darkness* of Understanding, and to the belief of Lies, as most Idolaters generally were; *but may it please him, who is the God of Truth, to bring into the way of Truth, all such as have erred and are deceived.*

deceived, in this or any other matter; in which charitable and constant Prayer of our Church, which is much better than Cursing and Anathematizing, its Adversaries, I hope, as well as its Friends will not refuse to joyn with it.

FINIS.

A D V E R T I S E M E N T.

THere are several mistakes of the Press, but most of them are so Plain and Obvious, that it is hoped that every Reader will immediately see and correct them without any trouble, and without any particular account of them.

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